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PRE

Christian Education

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The Great Partnership

KENNETH I. BROWN

THE GREAT PARTNERSHIP is, of course, the partnership of Religion and Education. By inference, it includes the partnership of the agencies of religion and education, the church and the school and their allies.

Our forefathers called for a wise separation of church and state, but never in their thinking nor in their actions did they divorce or did they intend to divorce the process of education from the experience of religion. One of the demands on our religious and educational leadership today is to discover the ways by which the Partnership can have expression in the system of American public education. This must be done within the framework of our constitution and the laws of the land; but within that framework, on behalf of education as well as on behalf of religion, we must seek the most complete demonstration that is possible.

Nowhere does the Partnership have larger opportunity to express itself than in the church-related schools and colleges of the country. No Supreme Court stands in the background to raise a restraining hand. The sponsoring ecclesiastical organizations are by charter friendly to the purpose. The institutions themselves were founded primarily for the fulfillment of the Partnership.

And yet, no one, looking candidly and critically at our Christian schools and colleges, can be enthusiastically happy about the situation or content with their achievements. Some offer the public trappings of religious activity, only to be academic weaklings. And others, where educational strength is assured, seem to have diluted their religious character as they progressed academically. It is not a rhetorical question to ask: Can a first-class college be by

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intent and achievement deeply, genuinely Christian? As one ponders the answer, one may wonder if the day will come when education, or any significant segment of education, may be assumed to be Christian, as today we assume it to be scholarly.

By common acknowledgment the success of the Partnership is far from reassuring. Not that the Partnership has failed; nor that the union is unworkable. Rather it is we, the representatives of the churches and the schools, who have failed. And it would seem that our failure has been threefold: we have not kept religion and the instrument of religion, the church, genuinely, deeply, creatively religious. The forces of secularism, the desire to please the many when the many could be pleased only with a watered-down Christianity, our blindness to the imperativeness of the strength of religion in the Partnership — these have entered into the picture.

In the second place, we have not held education and the instruments of education, the school and the college, thoroughly, constructively, continuously educational. The secular standards of contemporary scholarship wherein religion is ignored are tempting; it is easy to talk about personality-development when faculties are incompetent as scholars, and some of the workers in the Partnership forget that educational integrity cannot be sacrificed if the Partnership is to exist — these have been and are disturbing elements.

And third, in the Partnership itself so often we have failed to see the implications of religion for education and of education for religion. Depending on which side of the fence we stand, we have tended to maximize our special interest and to minimize the other: the churchman said, Spell religion with the capital "R" and the schoolman said, No, let education have the capital. And neither sees that in a partnership, both may well enjoy the prestige of capitals.

To be adequate for the ills and fears of our day religion must become more educational and education must become more religious. We have our church-related schools and colleges. We stand in urgent need of an expansion and a strengthening of their activities. But we also need college-related churches, wherein the work of the Partnership shall be more fully recognized. Frequently the mightiest bond between the church and the college is the

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bond of poverty. Poverty makes a weak foundation for the structure of any partnership.

I

Too often the partners, religion and education, have been thought to be in conflict. We have reiterated their dissimilarities, and the reiteration has tended to make for friction. In truth, the likenesses of the Partners are many and great. A brief review of some of these likenesses may be helpful.

1. Both religion and education have their common need for discipline. Neither is an easy concern for a leisure moment. Each demands much in time and continuity of effort and rigorous self-control. For each there may be a luminous starting-point; conversion can come in the academic field as well as in the religious; but a starting point, no matter how attractive, is never the final goal. And between the two points stretches the road of self-discipline.

2. To this end, both religion and education make their demand for commitment — a commitment which shall be whole and first. Neither can prosper on half-hearted dedications or pledges whose fulfilling depend on transient mood or momentary leisure. There comes the moment when the individual standing in his naked loneliness says, "I will," both to religion and to education. Anything less keeps him from being a full-fledged member in that Partnership.

3. Having made that commitment both to religion and to education, the individual discovers that both colleagues of the Partnership have their fellowship, their body of like-minded spirits of the Way whose very presence is encouragement and whose efforts call for hearty cooperation. There is a loneliness both in religion and education until the individual in commitment discovers for himself the existence of the fellowship. Here are friends who speak his language and whose silences are friendly. And as the Partnership works, he discovers to his delight an overlapping of the fellowships.

4. Moreover, both religion and education have their gospel good-news, their glad tidings regarding mankind, the world of which he is a part, and the cosmic order which in moments of luminosity reveals the divine purpose. It is not possible to say that the gospel of religion starts here and the evangel of education

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ends there. They overlap, they sing together; at many points they are one.

5. Each, having its evangel, has its own vocabulary. Vocabularies both unite and divide; they unite when common purpose becomes evident; they divide when ignorance becomes a barrier to understanding. Perhaps this is demonstrated most fully in the areas of theology and psychology, each with its terminology which bewilders and overawes the lay reader, each with its earnest approach to the problems of man and man's living. Many of our religionists have an unhealthy blind spot for psychology and its allied learnings; and many of our psychologists look with an indifference, which at times borders near contempt, on the scholarship of theology. College men and women with a predisposition for education rather than religion, seek to learn the single vocabulary of psychology, failing to realize that one of our major contemporary needs is for leaders who master both religion and psychology, using with understanding both vocabularies. They alone stand in the position to interpret to us in our need the profoundest wisdom which psychology and theology, in an allied and integrated effort at understanding, have to offer.

6. And both religion and education have their goals, goals not essentially different, although many would rise to contradict that statement. But the goal of both religion and education is two-fold; a certain kind of individual and a certain kind of society, with the hasty corollary that the individuals work to produce that certain kind of society and in turn the society helps to make for that certain kind of individual.

Men and women who believe in the Partnership and work for its fulfillment, have upon them the obligation to see the striking similarities of these mighty forces of human reconstruction.

II

The Great Partnership, with both its similarities and its dissimilarities, must be recognized as a unit. Too many of our difficulties have come because of our preoccupation with the partners rather than the Partnership. We have been prone to exalt one partner above the other, failing to see their equality.

Christian education is not two halves loosely glued together with constant fear that at the least tension the pieces will fall

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apart. Christian education is an essential unity, as much a unity as religion alone or education alone. This needs to be repeated in as many tongues as we command.

Christian education is not secular education with a fringe of pious words.

Christian education is not religion with a politely frigid bow to modern scholarship.

Christian education is not secular education with an occasional hypodermic of theology.

Christian education is not so-called "character-building activities" with a diluted eye-wash of history and English and mathematics.

Christian education is a fundamental unity, as demanding and searching and self-critical as modern scholarship at its best, and at the same time as deeply concerned for the welfare of men and their reconstruction as the Master himself. Christian education is a continuing consecration of both mind and heart in a seeking for truth and an application of truth to the living of men.

III

If one accepts the imperative of the Great Partnership, one looks both to the church and the school to see wherein it can be more fully demonstrated. I leave to others, far better qualified than I am, to point out the methods by which Christian education can become a more fully integrated part of both institutional and personal religion, and also how it can have a fullness and a developmental progress which are not now its own.

It is, however, in the integration of religion and education on the college level that the best thought of both churchmen and schoolmen is urgently needed. And let it be added that any significant results must come through a genuine integration, not some compromise program whereby religion becomes an added ingredient to the academic process. Rather religion must be the frame of reference for the experience called education, as well as an essential in the process. May I offer a comment?

1. If the full integration of religion and education is to come, we shall need to look again to our definitions. Religion has no quarrel with realism except when realism reaches toward naturalism and demands a monopoly of truth. The biologist is con-

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cerned with the physiology of man's body; the psychologist with the psychial bases of man's mind. Both are necessary to any study of man. But the definition of man must never be limited to his animal impulses and urges, or to the complicated physical organism of his body. One can start there, but one dare not end there.

Man's highest aspirations for himself and his world are as much an essential part of him and his being as his heart-pump and his subconscious mind. His ability to reach in generous thought beyond himself, his capacity to dream of utopias yet unrealized, his apprehension, partial though it be, of the idea of a God of love — these, too, are parts of man. The educational definitions are dangerously limited if they are held by implication to the subject matter of a course. Let the biologist and the psychologist remind the student of the areas of man's being outside the province of a specific study — and let the churches, too, be franker to admit the strength of body appetites, the iron fetters of environmental conditioning, and the interplay of mind and matter now finding expression in psychosomatic medicine. Too often pulpit-definitions of man assume him to be all spirit, even as the classroom definitions assume man to be all body.

Again, for example, look to the definitions of community as they find expression in education and religion. The sociologist too often assumes that he has "explained" society by listing and analyzing the institutions that make up a given community — the civil council, the school system, the youth guidance centers, the churches, et cetera. This is the commonly accepted educational definition of society. And the church, unless educationally minded, has been inclined to ignore these precise studies and to see the community largely as the outreaching of great minds and the aspirations and hard work of great minds unsupported by such understanding as technical research offers. The church has spoken by "religious definition."

Both definitions have their elements and emphases of truth. The damage comes when either the college or the church speaks from half-definitions and by assumption and silence gives no recognition to the unspoken half. A common dictionary of learning and experience, intelligently used, may be of assistance.

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If religion is to be more fully recognized in the educational process, we shall need to look well to our definitions.

2. If the complete integration of religion and education is to come in full-bodied Christian education, we shall need to see the entire educational process from nursery school through graduate studies and the ramifications of adult education as more than ethically and spiritually neutral. Neutral ethics are bad ethics. And education deliberately intended to be religiously neutral ends by becoming education which is anti-religious.

Scholarly objectivity has its legitimate place in the educational process, but is is never an idol to be venerated nor a deity to be sustained by human sacrifices. Scholarly objectivity is essentially an honest devotion to truth, a foreswearing to be loyal to discovery, and insight, and revelation, regardless of the cost. There is a religious commitment of the highest kind in such devotion.

But, too often in practice scholarly objectivity becomes an alibi to conceal or excuse the scholar's blind spot for ethical values. He may argue that he dare not influence his students by his own decisions in the controversial areas of contemporary living. Actually he does everything in his power to influence them in those areas which he counts important — particularly the controversial areas of his own professional subject matter; in those areas which he holds of minor significance, areas of politics and religion, he falls back on scholarly objectivity and argues for "neutrality in the classroom."

No right-minded person desires the classroom to become a hall of propaganda or the teacher's rostrum a pulpit. No less undesirable is the opposite extreme of the classroom offering such rarified truth that it is without application in the life-situations the students face.

Every teacher by virtue of his being a human being, is a creature of prejudice; let him admit it. He has his scales of values, his high gods, worthy and unworthy, that years and suffering have erected; let him admit it. The student is entitled to know the mental and religious conditioning of the instructor that his teaching may be judged against his informative and prejudicial background. So, let the instructor reveal himself; "I am a fourth-generation Republican, a confirmed capitalist, a traditional Pres-

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byterian, economically conservative, theologically inclined to liberalism." This may have bearing on the lectures and discussions to follow. And if the student in class or out asks in all deference, "What do you believe, Professor?" the answer will be easier to give if the introductory understanding has been established.

Essential to any educational process is the building of character in man, the individual, and the building of morale and a responsible faith in men, the community. We shall fail to accomplish this goal if we allow ourselves to become entangled with spurious "objectivity," which aims at religious neutrality, but brings forth religious indifference and hostility.

3. However desirable it may be to insist on full and complete definitions and definitional assumptions, and however important Christain educators count the dispelling of the illusion of "education's religious neutrality," neither of these ends is likely to be achieved, until we have a larger supply of teachers of spiritual insight — men and women who are friendly to truth and have experienced in a large way both religion and education, since both are intrinsically experiences. Today the supply of well-trained teachers who possess this quality of spiritual insight is lamentably small. Many an administrator of a Christian college struggles annually to find the right men and women for his faculty and ends in sorry compromise. Those who insist that they never engage a faculty member who is not an active churchman must content themselves, if they remain faithful to their vow, with teachers poorly trained and scholastically incompetent. Those administrators who seek for both scholastic competence and religious conviction too frequently have to make choice between them.

Not only is the supply of teachers for church-related colleges dangerously low; it is also true that we administrators have probably not yet learned how to judge adequately among the available. It is not safe to depend upon denominational labels — or upon any labels. The recommendations of clergymen for members of their parish applying for faculty appointment or for student admission are notably unreliable — which may be interpreted to mean frankly untruthful. One clergyman, when confronted with a dishonest recommendation which he had written to a college president, made

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the revealing reply, "If you asked me now, I could make an honest answer, for the man is no longer in my church."

It is quite impossible, moreover, to judge religious experience in the short space of a single interview. One example comes to mind. In the early days of my administration I was seeking for a man in drama. I found an applicant whose professional qualifications appeared excellent. I questioned him regarding his church activities. "That's one score you need have no worry on. My uncle was moderator of the Presbyterian church." The reply was delivered in such a tone of finality that, being a youthful administrator, I lacked the courage to press further. I have no reason to believe that the uncle was not a good moderator, but upon acquaintance with the young man, I was forced to assume that the uncle had been commissioned by the family to represent them in all religious interests and activities.

4. If the number of available teachers is utterly inadequate for the needs of our schools and colleges, as is unanimously agreed, and if the supply of teachers competently trained and with sympathy for the purpose of a Christian college is still lower, then, let a recruitment program on a nation-wide basis. Let it be not just for college instructors, but for strong teachers of all four educational levels, men and women of spiritual discernment, followers of the Way (and the phrase can be interpreted with utter broadness), who are devoted not alone to subject matter, but to subject-seeker, and one may have to add, to subject-evader.

Such a program of recruitment will call for organization on the part of schoolmen and churchmen. There can be no whittling of the conditions of academic training necessary for good teaching. With all its acknowledged limitations, the doctorate still stands as the strongest recognizable witness to satisfactory scholarship. But the work of the secularized graduate school will need to be supplemented by a program of religious cultivation, which shall keep the spark of religious faith alive in the days of drudging scholarship.

An adequate program of recruitment will also call for financial ungirdling. It will take money to locate the young man and woman who ought to go into teaching as their choice of Christian service. It will take money in scholarships and grants, to make certain that they are able to have the most complete training they

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are capable of receiving. Then, too, there ought to be a placement service to guide the young instructor to locate in an institution which will welcome the particular assets he brings and will allow him full liberty to do his best and unhampered teaching.

One more item in this program of teacher recruitment and training: there needs to be established a system of counsellors, wise men of mature experience, themselves teachers, who are willing to forge and maintain contacts with the young scholars in the program. The counselors' responsibility is to watch with sympathetic concern the academic and spiritual growth of the young men and women in training, with understanding of America's educational and religious needs. The counsellors will attempt to assure a balanced program of graduate study, with a course or two of philosophy, perhaps, to season the professional grind. There may be advice to offer on desirable professional and religious conferences, enriching summer experiences, at home or abroad, friends of the program whose fellowship would be enheartening.

The program of recruitment and training might be the co-operative effort of the major denominational Board of Education. It might, as an alternative, be the contribution to American life of some foundation or grouping of responsible citizens. But if the young men and women chosen for training are of sufficient ability and character to justify appointment, they deserve the financial backing and friendly counsel and aid in placement suggested.

Such a program, including recruitment and training, and placement, may well be the saving grace for the Great Partnership in the decades ahead.

This further caution, however, needs to be added: an adequate supply of well trained, spiritually minded Christian teachers will not alone solve the problem. Such a supply will aid it well; but the larger, inclusive solution is more complex. There still remains a question to be answered by scholarly studies, faculty workshops, national conferences in the various professional fields: How is this integration of religion and education to be achieved, precisely, in the content of the various subject-matter fields?

It would be absurd to suggest that there is a difference between secular mathematics and Christian mathematics. In each two plus two equals four. But there are differences between the

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Christian professor of mathematics and the non-Christian professor, although the difference is most assuredly not that the Christian professor *preaches* and the non-Christian does not. There is no place in the classroom procedure for homilies.

There is a difference, moreover, between the Christian classroom of mathematics and the non-Christian classroom. And again the difference is not exclusively in the personality of the instructor and that tenuous invisible gift of influence.

In part the difference comes in the course-content, particularly in the special emphases of the course, the overtures of the discussions, the assumption of purposes for study, and the uses to be made by the materials. In part the difference comes in the allied materials which the instructor may add to the core-substance,— allied materials which tie the course into the larger pattern of truth-seeking and living. In part, also, the difference comes in the broad interpretations which the instructor allows himself to offer of that core-substance.

For the historian, the social scientist, the teacher of literature, the integration of religion and education will come more directly in subject matter. But even here it will not come easily. And as one studies the means by which such inter-relation can be made, one will need frequently to review the objectives of education and the purposes of the Christian college.

The teacher is the key to the wise integration of religion and education. He and he alone will open the doors to the fuller cooperation with the Partnership. With the right teacher, problems of definition can be cared for, and scholarly objectivity remains its loyal devotion to truth. With the right teacher properly concerned for the integration of religion and education in subject matter, balances will be achieved and careful studies will make new findings available. It will take hours of laborious searching and rigorous scholarship and hearty devotion, but with "right teachers" the task is not impossible.

When we have enough of such men and women in the classrooms, then it will not be difficult to count that education endeavor incomplete which fails to touch the hidden springs of motivation, that core of personality and character which when touched sympathetically can turn an automaton-man into a compassionate

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individual. Then we can insist that education is partial until there is aroused in the student a concern—with all the tremendous implications which the Friends have implanted in that word—a concern for his own, God-possible, development, and a concern for the welfare of those about him.

Then education, in its friendly alignment with religion, can give us the consecrated mind and the dedicated heart. These are in truth the goal of the Great Partnership.

* * * * *

IF EDUCATION BE CHRISTIAN

"If education be Christian it must meet all the standards for academic quality and competence accepted by state and secular institutions," Dr. Brown said in his address.

"If education be Christian, the achievement will come in large measure through the men and the women who have places on the college staff.

"If education be Christian, the total impact of the college on the student must have its effect directly or indirectly for the larger allegiance of the student to the God of his understanding and his will, and a more brotherly relation between the student and his fellow man."

—President Kenneth I. Brown of Dennison, at the inauguration of Dr. John Scott Everton as President of Kalamazoo College.

MARKS OF A CHURCH-RELATED EDUCATIONAL INSTITUTION

Marks of A Church-Related Institution

(Prepared by a Committee for the Evangelical and Reformed Church Board of Education)

THE COMMITTEE, composed of four active pastors, one college president and one theological seminary president, agreed that the following are distinguishing marks of a Church-related educational institution. We do not offer the list as exclusive, and are not disposed to recommend that it should be applied as a hard and fast definition. It is conceivable that an institution's qualifications under these norms would vary, its qualifications being relatively strong in some and relatively weak in others. It is conceded, further, that many public and non-church private educational institutions would possess some of these marks in varying degree; but in a true church-related institution they would be part of its *deliberate* and *conscious* purpose and program.

A Christian, church-related institution of higher education would be:

1. One which, by origin, history, traditions and a continuing core of sentiment, is bound to some Christian communion..
2. One whose administration is sensitive to its historic indebtedness to that communion, is motivated by a desire to enhance its service to that communion, reflects that communion's basic religious concerns, and which, with these ends in view, makes special provision for those preparing to enter full-time Christian service.
3. One wherein the Department of Religion, the formal classroom work and the less formal campus religious program, advances the claims of an evangelical religious faith.
4. One in which the faculty, as far as this idea can be achieved, will be made up of active members of some branch of the Christian Church; and in which, whatever the field of study, the basic and underlying philosophy and presuppositions are in keeping with the fundamental Christian faith.
5. One in which its church-relationship is expressed in some form and measure of official representation on its governing board.

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6. One in which, by regular religious services and through extra-curricular activities and groups, provision is made for individual participation in the expression and cultivation of vital faith and life.

7. One in which, through the whole curriculum and in the atmosphere of campus life, the Christian idea of divine vocation in all creative occupational and professional fields is proclaimed.

THE CHURCH'S MISSION IN HIGHER EDUCATION

The Church, the Protestant Church, must recover its one-time sense of mission in the field of higher education.

Its institutions were founded by the Church, and, significantly enough, by the vision and the sacrificial contributions of farmers, craftsmen and small tradesmen who themselves had not enjoyed the privileges of higher education but who wanted it for their children and who evidently believed that it was vitally necessary to the redemptive mission of the Church.

It would appear that higher education is no longer a primary concern of the Protestant Church. In part this can probably be explained by the establishment of public and other private non-church institutions serving in the same field. Moreover, the schools once established by the Church have gone on performing vital services to the Church so that, as with all familiar and dependable things, there is a tendency to take them for granted. In addition, the Church has meanwhile developed or revived consuming concerns in other directions:—the great modern missionary movement, the impact of the gospel on social conditions, and, more recently, the ecumenical movement.

On the other hand it has to be recognized that educational institutions have been moving away from the Church. Faculties are no longer composed exclusively of ordained ministers, a situation which becomes increasingly impossible as each department of learning comes to require the service of highly-trained specialists in its field. Colleges are no longer primarily pre-theological institutions, although it should be remembered that without the colleges our continuing supply of adequately trained ministers would not be available. Educational institutions have been served by a generation or two of teachers who themselves were trained in graduate schools during the period when materialistic and

MARKS OF A CHURCH-RELATED EDUCATIONAL INSTITUTION

mechanistic philosophies and science were in the ascendancy, a period and a training which admittedly have had some blighting effect on the relationship between the institutions and the Church. The schools, moreover, between the end of World War I and the depression of the thirties, experienced a measure of financial independence of the Church. There were, doubtless, other factors influencing this mutual drawing of the schools and the Church away from each other.

Responsible administrators and faculty members are no more satisfied with this situation than thoughtful leaders of the Church. Both have been increasingly concerned with this condition through the past quarter-century; the appointment of this Joint Committee and the establishment of a Commission on Higher Education are only two among many evidences of this common concern.

In pursuit of this move to reassert its place in the field of higher education, it would seem that the Church should assume further responsibility, through its pastors, its programs of summer camps and conferences, and through the various periodical publications of the denomination, to encourage its young people to attend denominational schools.

There are other areas of potential and emerging denominational responsibility and opportunity. The Departments of Religion and Philosophy in our academies and colleges would seem to be of particular concern to the denomination. Every effort should be made to encourage young men and women who exhibit aptitudes for teaching along with qualifications of moral and spiritual leadership, to prepare for service in these departments. It might be suggested further that financial support of the denomination should be at least sufficient to provide adequately for the maintenance of these departments.

On the other hand, we also have a responsibility to the thousands of our young people who attend other colleges or who go for their professional training to such great educational centers as New York, Philadelphia and Chicago. We should develop an adequate ministry for them as well. The work of the Wesley and Westminster Foundations, supported respectively by the Methodist and Presbyterian Churches, suggests one type of such

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ministry. The work which has been done in the Philadelphia area and at the University of Missouri is another.

We feel that we should register once again the conviction that, for the preparation of men planning to serve in our pastorates, our own theological seminaries offer a training second to none and one which is of unique value and adequacy for the man who is to feel at home in our ministry.

Here then, is presented in brief compass what is believed to be the main outlines of both the problem and the opportunity of the Church in the field of Higher Education.

Our young people will not only be the pastors of tomorrow, but some of them will be among tomorrow's physicians and surgeons, lawyers, nurses, public school teachers, research scientists, political leaders, business and industrial executives, perhaps even leaders of organized labor: — indeed, leaders in every walk of life.

The finest hope which the Church and its educational institutions can cherish with regard to the Church's young people, is that they may go out in their generation imbued with a Christian sense of the urgency of life, sustained by a Christlike faith in the ultimate triumph of the will of God, and committed fully to Him of whom it was written that He "increased in wisdom and stature, and in favor with God and man."

* * * * *

ONE COMMUNION'S VACANT CHURCHES

Listing this year 9,566 ministers, Presbyterians USA count only 4,700 of these as active pastors, serving 6,551 parishes— which leaves 2,000 parishes without ministers. Year by year this number of active ministers decreases. The denominations asks: Will our seminaries solve the problem? Should we get more ministers from other communions (as do the Episcopalians, we obtain over a third thus already each year)? Should we ask other denominations to take over our 2,000 vacant churches? The problem is similar in most of the older denominations in US Protestantism. The one obvious cure: more candidates, & abler.

* * * * *

A CHALLENGE TO OUR EDUCATIONAL SYSTEM

A Challenge to Our Educational System

LLOYD FREDERICK SUNDERMAN

SO DEMOCRACY is everyone getting a chance to go to college. This may be a popularly approved concept, but it is laden with much erroneous reasoning. Synchronized with the idea that "education and equal opportunities" not alone imply opportunity, it unfortunately has carried the connotation that everyone is capable of profiting equally by it. Are we at the crossroads of facing the stark question which asks, "Is higher education meat for everyone seeking it?"

If the new interpretation of higher education is to imply but a continuation of course work and interests developed in high school — then with such a point of view we have no disagreement. But if higher education is to signify a type of training which connotes independent thinking, refined reasoning, and scholarly attainment, then the whole pattern of our present academic curricula must be reevaluated and repatterned with objectives that are sensible and show elements of discriminative thinking and a reasonable expectancy of accomplishment by all seeking such education.

Has the modern college lost its true perspective? Has it become big business instead of an enterprise devoted to the proper education of a people? Have we forgotten that good teaching assures students a good education? Is much of our education motion and perseverance and the attainment of a "union card" for social approval? Are we hiding behind symbols instead of accomplishments? Are we employing selective admission techniques or are we interested in students because they insure teacher ratios guaranteeing budgets for positions? Is it more the number of students, more the display, more the professional nature of our athletic events (being an athlete the writer vigorously supports an

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athletic program)? Is it that today we have developed our scientific accomplishments ahead of our social concepts? Have we as yet learned what is the real meaning of education for dynamic living? Have we lost the dynamics of living which is human understanding? Are we bent upon physical and materialistic accomplishment? Have we lost sight of the fact that human relationships are a part of physical dynamics; without the human element the physical element will become decadent. We seek life but are blinded by our materialism. Has the creative human worth factor lost its focus in the lens of man's vision?

Everybody Goes To College Mania. Just because every eighteen year old is physically fit and mentally capable of benefiting from education beyond the secondary school, it does not necessarily follow that he should be a prospect for an academic education and forged into a liberal arts pattern for cultural veneering. Education is preparation for living. Liberal arts education is preparation for living, but higher education must recognize the added criteria of preparation for gainfully employed occupations. Of itself, liberal arts culture does not necessarily become the *summum bonum* of man's existence. The development of the potato or a beautiful flower represents cultural development, but understanding and philosophizing about them is not a sole end. Someone still has to dig the potato and cultivate the flower.

Selection of students as well as encouraging them to go to college is important. The senseless nonsense of marshalling every able bodied eighteen year old for college is ridiculous. Let us prepare him through training which will prepare him in turn for happy living. This view is taken in lieu of an assumption that there still remains in higher education a vestige of the principle that scholarship is basic to the privilege of bearing the honor of all the "rights and privileges pertaining thereto." The writer is not opposed to the idea of every American having the right to *earn* the opportunity of attending college. But democracy does not imply that every person can attain accomplishment in keeping with the traditions of institutions of higher learning. Prepare American youth for advanced training opportunities in all vocational and avocational areas, but let us not drag down the significance that has been attached to scholarly pursuit. If there is something wrong

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with the set up of higher education, let us set about making it function for every American boy and girl.

If standards are to be adjusted to the type of students who attend institutions of higher learning, then most assuredly, the achievement angle will be sacrificed at the expense of the mote-eyed principle, that all members of a democratic society can become intellectually competent because of a political philosophy. It is sure that many students who pursue collegiate education under such a proposed democratic principle will become disillusioned if they find that they cannot measure up to the requirements of the advanced study which they are pursuing.

Mass Education. Have our institutions become degree mills? Classrooms are variously taught by the competent, professionally maladjusted, and even instructors who have no business standing before the students. It is seemingly a sound premise that as the ratio of students to a faculty member is increased, the effectiveness of personalized instruction decreases. Then too, it is quite common to find graduate assistants and fellows teaching beginning courses wherein is found the greater bulk of the students. They may be either good or mediocre teachers. Their important objective is earning sufficient money to put them through graduate studies. It is a means to an end. It would seem sounder to put the expert instructor in the foundation courses. Certainly every teacher who loves to teach and has the cause of the profession at heart should want to teach the basic courses. Administratively it becomes a problem of professional responsibility to offer the best possible quality of instruction to *all* students.

The Modern School. This school needs to command respect through its services to society. Just readin', writin', 'nd 'rithmetic will not suffice today or tomorrow. Tomorrow people will need to be equipped with understandings for a complex society. Definitely there is a need for basic skills, but modern society is infinitely more complex. Great political and social developments are impinging themselves upon us because we have become "One World."

One hundred and fifty years ago a citizen knew something about his immediate environment. Today he is influenced by happenings throughout the entire world in but a matter of a few seconds. Comprehensive understandings of world wide responsibilities

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will demand a type of program and faculty for which we are not presently geared. The compassionate mind based upon a total universal understanding of human needs will be basic to a democratic society. A basic ideology for human betterment cannot be developed without the broad academic and philosophical preparation of those who are to teach the citizens of the new era. Education is preparation for living. Schools must become laboratories for living. As yet we are not prepared for that job.

Sublimated talk about education accomplishes nothing but resentment, especially when its leaders are supercritical about much of the instruction as it is now offered. When academic achievement is one of the criteria of higher education, critical minds lose faith when they find in use examination programs which are almost identical with those that were offered as much as five or more years before.

Discriminative professional people revolt at the thought that course credits are attained by "seat attendance." The wife of a student may be present for a greater share of the class lectures, but as long as the "seat" is filled by someone and the student passes the test; in some cases no test is given. Very often where the criteria "seat attendance" is involved, the "seat" reigns supreme. The examination is often based on a rather limited number of questions, and upon occasion the answers are submitted in advance; the latter not a too objectionable procedure.

True, the writer knows of many cases where such anemic non-challenging instructional practices are followed. This degenerate type of education is the result of a decadent educational era. Idealisms, devotion to scholarship, and a response to a calling, have slumped to a low ebb in the modern era, because of our big business methods and the fundamental purposes of preparation for vital living has been lost. We are living in a world of group action. Any program that is built solely around selfish individual needs is doomed to failure. In the present and immediate past we have isolated certain factual ideals and have lost sight of how an individual is related to a great whole—a "One World."

Let us begin to make successes of people instead of determining their failures from semester to semester. We must abolish the false philosophy of emphasizing weaknesses thereby thinking that

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the individual will positively improve. Let us start a new educational program which emphasizes the "individual good." Let us do more remedial work with those who desire to become good citizens; to those who do not have that desire let's give help anyhow! Let us take people by the hand and lead them up the ladder of academic and professional success, instead of tracking them down the road of failure. Let us begin to lead people into paths where basic understandings and complete living are dominant.

Needed Improvement of Instruction. Much emphasis today is placed upon the revamping of courses and curricula. Others are thinking in terms of curricula adjustment. Still other educators are planning five or six year programs. The gross anomaly in the whole picture is the fact that no one thinks of renovating the content of the courses we now have and reevaluating the type of instructors needed for offering the instruction.

Unquestionably the weakest area of instructional evaluation is done at the college level. How many visits do responsible administrators make to classrooms? How many deans in colleges have ever stepped into a classroom to witness what was taking place? Just because a faculty member has continued his education beyond the baccalaureate degree, that of itself does not insure good instruction. *Knowledge alone is no guarantee of good teaching.* The army instructional program may have had objectionable methods for evaluating and attaining accomplishment, yet, its program of measurement of acquired knowledge was a partial answer to evaluation of both student and teacher.

Recently the writer has visited many college classes in various institutions for the purpose of seeing just what took place during the instructional period. The story would be pathetic if told in its entirety. Not that some excellent teaching was not being done, but it is appalling what is being done upon many occasions in institutions of higher learning. Big business ideas of college boards and administrators have had a devastating effect upon the quality of pure instruction and scholarship as has been so often demonstrated.

The tax supporting public is little aware of the facts. But if the decayed condition of scholarship continues somebody's going

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to rise up and the cause of higher education, whether privately or publicly supported is going to suffer.

Vocational and Industrial Colleges and Institutions of Higher Learning. There is no question but that the democratic way of life has changed many of our archaic notions about social institutions. The original university concept signified "a corporation of students and teachers," and implied an emphasis on the quality of the student and the teacher. Inquiry and independent thought determined the final course of study. Today such terms as higher learning, university, college, and advanced educational opportunity must be clarified before proper claims can be made for the ultimate objective of each. Educational advancement is a slow process. Today we find ourselves groping in a morass of educational verbiage, objectives, and goals without first recognizing what has happened in the evolution of our social institutions. We must begin with the needs of the people.

Dynamic Leadership. The human element still remains the only kernel of hope. Leadership in education must be more articulate. No profession can lure the quality of leadership needed for it unless it has those attractions which make man desirous of achieving them. The salary program in most small colleges is ridiculous. A college teacher is supposed to have spent a sizable investment in both time and money to become properly qualified academically. In addition to years of preparation and never ending study, he is offered a salary on a par with many skilled laborers. It is absurd to think that those who are to help fashion minds for tomorrow's society are to be so meagerly recompensed for their services. The people who are to guide the future thinking patterns of society are insecurely situated. It would appear that society expects fashioners of human progress to be classed as near economic mendicants. In addition, the teacher because he is in the public eye is subjected to many taboos. It is difficult for him to get his footing on a common social level.

Few teachers are free of those marginal needs which will provide them with sufficient free time for study. Educators are constantly working at odd jobs in order to attain an economic standard commensurate with the dignity which their social position

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demands. Dignity is a basic human expectation — let us give it to the teachers and the profession they represent.

Respect for education as a profession must also come from its own group. If teaching at the secondary and collegiate level is the "easy way out" for many people, certainly our progress will be slow. Education must assume the responsibility for commanding a respect for the general public. The great challenge for education at the present time is in the upper secondary and collegiate levels. Much of the instruction and subject matter organization on the collegiate level is either banal, repetitious, or has elements of both. This is true in areas of the basic core subjects where the student was subjected to them in the secondary and elementary school.

Today we talk about educating for more effective living. We appear to be striving for the common good by setting forth education end objectives which will supposedly produce desired results. Every attempt is made to improve material surroundings. Little thought appears to be given to helping the individual gain an understanding of fundamental laws and needs basic to successful living. We are giving people facts, verbiage, and tools for material living, but we have failed to acquaint them with the basic ideas common to significant personal stature and edification for life.

Democracy guarantees nothing. It will die if it is not continually nurtured by the principles which give it meaning. Democracy creates intellectual hierarchies, but they exist in proportion to the ever broadening concept its citizens can envision. Democracy demands a variegated type of higher education. To impose a strait-jacket upon educational opportunity would be most undemocratic.

We need to have institutions of higher learning devoted to vocational, industrial; and professional training, and lessen the proportion of those devoted to the liberal arts; to reevaluate the entrance standards for professional careers; to professionalize the teaching profession; to overhaul our curricula; to tailor make the curricula to meet student needs; to insist upon administrative supervision of instruction; to offer mass educational opportunity adjusted to individual differences; and to emphasize the basic concepts which give meaning to life for dynamic living. Culture is a continuing process and in the past we have desired to do the job in a four year curricula. Adult educational opportunity has been

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explored and has been successfully tried. This will increasingly become the area of greatest exploration for cultural growth. If one institution of higher learning and one administration will dedicate itself to the principle of preparing people for dynamic vocational and avocational living, (the price will be worthwhile) American youth will be certain to find the gateway leading to such an institution of learning.

* * * * *

READING MATERIAL FOR COLLEGE STUDENTS

Ministers often write to Rev. James L. Stoner, secretary of the University Christian Mission, asking about materials for their students away from home.

Student, Size up the Church takes up the three undergraduate sticklers about Church: (1) Do I need to attend church to be a Christian? (2) Why all the denominations and splits? (3) What in the world does the Church do, anyway? "Church," it says, "is the fellowship of those who accept and follow Jesus Christ as the one who uniquely revealed what God is like, and find life made new by his power . . . the greatest force in history to champion genuine justice, mercy and wholeness of life among all sorts and conditions of men."

Student, Can you Say "Our Lord"? deals with Jesus Christ as Lord of all life: "Halfway response to one whom we call 'Our Lord' will not do. On campus, for example, he demands allegiance in all our everyday living. Every subject we study, every fraternity or sorority relationship, every date, all our spending, all our contacts with family and home or with politics or race, must be related to his persuasive Lordship. If he is our Lord he makes an absolute claim upon these—even as he offers us also newness of life, wholeness, serenity, radiance."

Student, There's No Law Against It considers personal Christian ethics—"having a good time or getting tight or taking a girl a good long way." "Why do what I think is right?" it asks, and answers: "Not mainly from fear, self-respect or even concern for others, but in response to God known in Our Lord who lived and taught what's right and what's wrong."

REPORT OF THE COMMISSION ON RESEARCH

Report on the Commission of Research

NATIONAL PROTESTANT COUNCIL ON HIGHER
EDUCATION

HOTEL NETHERLAND PLAZA

CINCINNATI, OHIO

January 11-13, 1950.

AT THE 1949 Annual Meeting of the Council in New York City, you authorized the Commission on Research to go forward with its proposed study in the field of Economics. This we have done and wish to make the following report:

In cooperation with the Executive Committee of the Council and a grant from the American Economic and Business Council, we have been able to outline a program of action and keep the schedule as of this date. The responsibility for the entire program rests upon the Director of the Commission on Research, acting under the direct authority of Members of the Commission on Research, and the Executive Committee of the Council.

In addition to the Members of the Commission, the following persons are responsible to the Council for the over-all editing of the textbooks in Elementary Economics:

Professor Leland Rex Robinson of New York University and Director of our 1949 Green Lake Workshop, President Harry Dillin of Linfield College, Professor C. W. McKee of Westminster College, and Laurence Foster.

In order to keep up to schedule time and to permit a larger number of competent Christian economists to participate, the Director has secured the consultant editorial services of the following persons in connection with the textbook:

Dr. Marvin J. Barloon,
Chairman of Dept. of Economics
Western Reserve University
John F. Adams,
Editor Economics and Business Bulletin
Temple University
Dr. Russell H. Mack,

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Head, Dept. of Economics
Temple University
Dr. Judson F. Lee
Ottawa University,
Ottawa, Kansas
Dr. Vance Littlejohn,
Head, Dept. of Business Education and Secretary Administration,
College of Women, University of North Carolina
Professor J. B. Condliffe,
Director, Institute of California
Berkeley, California
Professor Broadus Mitchell
Rutgers University
Vant Heuker,
Dept. of Economics
Ohio Wesleyan University
Graeme O'Geran
Syracuse University
Professor Leland Rex Robinson
New York University

These men are widely known because of their writings, editorial responsibilities, official responsibilities with business, labor, and the foundations as well as outstanding teachers. Above all, they are Christians who feel a sense of responsibility for helping us achieve our ends. We take courage when we think of the sense of Christian commitment with which some of these men have begun their tasks.

With regard to the authors of the various chapters in the textbooks, we have a wide variety:

Bell of Franklin	Indiana
Bibb of Whitworth	Washington
Bella of Alfred	New York
Bricker of Pacific University	Oregon
Cappelle of Bradford	Massachusetts
Cranfill of Georgetown	Kentucky
Edwards of New York City College	New York
Gambel of the Univ. of Mass.	Massachusetts
Gates of Albright	Pennsylvania
Gibb of Monmouth	Illinois
Grimes of Ohio Wesleyan	Ohio
Hunsberger of the Univ. of Ark.	Arkansas
Kaiser of Pa. College for Women	Pennsylvania
Kam of Baldwin-Wallace	Ohio
Koch of Alfred	New York
Kebker of Ohio Wesleyan	Ohio
Lubbers of Austin College	Texas
Langer of Alfred	New York
Moulton, President of the Brookings Inst.	Washington, D. C.
Mark of Arizona State	Arizona
Mackay of Martin College	Tennessee

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McKee of Westminster	Pennsylvania
Mathis of Univ. of South Dakota	South Dakota
Mitten of Clivet Nazarene	Illinois
Nelson of Doane	Nebraska
Nourse, formerly Chairman of the President's Council of Economic Advisers.	
Newton of North Carolina State College	North Carolina
Pearman of North Michigan College of Education	Michigan
O'Geran of Syracuse University	New York
Raid of Bluffton	Ohio
Rector of Alliance	Pennsylvania
Slichter of Harvard	Massachusetts
Schemp of Hillyer	Connecticut
Spitzer of Armstrong	California
Stokes of Atlantic Union	Massachusetts
Shaw of Stanford University	California
Thimm of Wagner	New York
Thweatt of Pepperdine	California
Tower of Univ. of West Virginia	West Virginia
Westerly of Jamestown	North Dakota

As you can see, we have given the little college whether church related or independent a large share of the responsibility. You may also note that there are nearly a dozen tax-supported institutions represented. These for the most part, are representatives of the various sections of the nation as well as size.

You also have noted that whereas many persons from our small colleges are not known, we have a number of the nation's most outstanding economists: Slichter of Harvard; Moulton, President of the Brookings; and Nourse and O'Geran, as well as Dr. Condliffe, who, by the way, is publishing TWO books this month. Our editorial staff is adequate to take care of the difficulties which generally arise from diverse authorship.

Time will not permit us to list the personnel of the other works. For example, the book of readings begins with Goodwin of Harvard, Orton of Smith, Lauterback of Sarah Lawrence, and Spahr, Chairman of the Department of Economics, New York University. Suffice it to say that, in some form or other, scores of institutions, church-related, independent, and tax-supported are represented in our program. The schedule calls for the completion of a preliminary edition of the following by September 1, 1950:

1. A Textbook
2. A Workbook

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3. A Book of Readings
4. A Teacher's Manual
5. A film strip.

These latter four aids are designed to supplement the basic textbook in Elementary Economics.

By March the 15, 1950, each of you will receive a copy of our tentative proposals with regard to the application of Christian principles to economic organization.

The Committee recommends that the work of the General Committee which was approved at the 1949 Annual Meeting be done in cooperation with the Laymen's Movement for a Christian World, which is very much interested in our program.

You will note that the subject of our 1949 Green Lake Workshop was: "Conference on Curriculum in General Education in the Church-Related School." No doubt, each of you has a copy of this report. It is excellent. The part of the report dealing specifically with Economics are: pages 25-35, and pages 123-133. The integration of the social sciences, as they relate to the field of Economics, has required an intensive study of the approach, aims, and methods of the several social sciences. Given the basic findings of our 1949 Green Lake Conference, our proposals in the social science area come, therefore, as a by-product of the process of integration. Thus, having gotten the work in elementary economics well under way, we are now preparing outlines for the completion of the task in the social sciences.

Interestingly enough, through the enthusiasm and instructors of economics, deans, and often college presidents, many teachers of history, political science, and sociology have written letters indicating their active interest in research and study of their respective fields in the same way as we are doing in Economics. This is gratifying; it seems certain that we shall be able to attract the scholars in these fields whose eminence and devotion are equal to what we already have in Economics.

Last February, in Columbus, the Executive Committee authorized the Commission to proceed with its science study, under the direction of Dr. Robert W. Gibson, Vice-President of the Council. We are happy to report that the preliminary phases of

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this study are now completed and we shall, it appears, have a report ready for you at the next Annual Meeting.

In summary, in view of the central purpose of the over-all study, namely, the re-organization of the curriculum of the church-related college in the light of Christian principles, the Commission on Research recommends that that the National Protestant Council on Higher Education authorize its Commission on Research to proceed, through the Executive Committee, as rapidly as competent Christian scholars feel it wise so to do toward the completion of the task of curriculum revisions, provided the Commission does not request any funds from the Council nor obligate it in any way financially.

Respectfully submitted,
Henry Noble Sherwood, Chairman
E. Fay Campbell, Secretary
John O. Gross
Robert W. Gibson
Laurence Foster, Director
Commission on Research

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WHAT I.Q. AND APTITUDES FOR CHURCH WORK

The Intelligence Quotient needed for any professional job—120 or more—is ordinarily needed for a church vocation, according to an informal comment lately by the guidance adviser at a southeastern college. 115, the college freshman level, may be adequate for certain jobs where intellectual leadership is not in chief demand. The sorts of specific or general aptitude required for a church vocation are verbal proficiency, social interest, and high ratings in abstract reasoning.

PERSONAL ITEMS ARE BIG MISSION OBSTACLE

"Of every 10 mission candidates fully prepared, only one actually gets abroad, because of some personal reason—family, health, etc." So said, recently, a foreign missions personnel secretary in New York, pointing out the necessity of having a large backlog of available and trained candidates. Home missions figures on this same point are one person in 8, according to an executive in that field also.

Training Writers with a Christian Purpose

BENJAMIN P. BROWNE

ACOLD WAR is on between Christian ideas and ideals and the utterly pagan propaganda and secular environment of our times. Convinced and dependable Christians represent a minority group today, living in a hostile climate and fighting for survival. Modern civilization tends first to ignore, then to obscure, and finally to obliterate the Christian conceptions from all of life. It is almost true to say that the mass mind has become so thoroughly secularized or so drugged with the stimulants of gadgets and sex as to be incapable of even understanding what the lofty concepts of the Christian heritage are all about.

If Christian forces as represented by Protestants intend to be more than a negative and negligible factor in shaping the future of American culture, then there is desperate need of creating a school of writers and editors impregnated with the Christian faith, and dedicated to making the Christian ideals regnant. And what Christian leader can be content with less than the vision and the determination to guide and to mold American life after the magnificent heritage which alone holds hope for the saving of the world.

We are not interested in securing writers of Christian purpose merely for our denominational publications, vitally important as this is. We must train thousands of writers who can flood into American life until news reporters, fiction and feature writers, magazine publishers, and book authors are craftsmen committed to captivating America for Christ. If Christianity is to be rooted in America, made permanently indigenous, and to become the pattern of our culture, then we must be interested in more than writers who can sit in our little denominational cubicles penning articles for limited circulations. Our vision must embrace the horizons,

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the mountains, the valleys, the cities, the towns, the plains in America, and we must plan a campaign to influence the vast publishing enterprise reaching across the years to a high goal of commanding power and influence.

The modern world is quite content to make peace with us if we will stay in our cubicles. They will accept Christianity as "a nice side-line" with a mortician-like smile. If we will settle that Christianity is an interesting subject and has a place like art, literature, music, chemistry, physics, sports, finance, mark you, if we will consent to keep the Christian religion in its own compartment, then, they will give it the back page in the Saturday night paper, or a column in the way-back section of the popular magazine, while the front pages are strictly reserved for war, murder, divorce, finance, science, and sports. But we are not prepared to settle for less than making the Christian message all pervasive, all permeating, and all important.

The English scholar, J. B. Phillipps translates, 2 Cor. 10:6 thus: "Our battle is to bring down every deceptive fantasy and every imposing defense that men erect against the true knowledge of God. We even fight to capture every thought until it acknowledges the authority of Christ." Both the transmission of the Christian faith and the permeation of all society by the Christian way of life are priority demands for Christian writers, editors, and publishers. Indeed, one may now say after Toynbee, "The salvation of civilization rests here with the propagation of Christianity at its widest and most redemptive strength."

\$3,000,000,000.00

The publishing enterprise in America is three billion dollars annually, and last year represented the greatest flood of printed materials in all history. How much, however, of this vast industry has given moral and spiritual strength to our nation? How much today represents the work of culture vultures whose perverted pulps, propaganda slicks and comic horrifcics have poured deadly poison into the blood stream of this republic. How much is deliberately concealing or distorting the truth despite all our vociferous self-congratulation and back-patting about our wonderful free

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press.* One trembles with fright to remember that the infinitesimally thin film of ink, just .00025 of an inch thick spread as print on a page, carries the culture and intelligence or the decay and poison of our civilization to millions here and abroad, thus shaping the destinies of peoples and nations to unborn generations. Shall this potent film of ink be used by a Jefferson to create a Declaration of Independence, by a Lincoln to write a Gettysburg Address, or by a modern to write as many modern novelists do?

It is not only the character of the present flood of literature which is deplorable, but the further fact that there has been a serious decline of readership of the religious press is a matter for grave concern.

It is startling to remember that a little over 100 years ago, about 1840, three quarters of the reading material of Americans was definitely religious. Today the religious press, Protestant, Catholic and Jewish has less than one-tenth the readership of the secular press.

The grave responsibility resting upon Protestants for a more aggressive journalism is pointed out by one of the last statements made by Dr. Alfred Whitehead. He puts the problem on our doorstep, "Whether the re-formation we are now passing through will be fortunate or unfortunate will depend upon comparatively few persons, and chiefly upon the members of the Protestant clergy." That pins us down to a strategic stand like the Lacedaemonians at the Pass of Thermopylae.

1. The need of writers saturated with Christian ideals is vitally important in the wide fields of public opinion represented by newspapers and periodicals, by reporters, and correspondents.

We are plagued with unfair journalism. When Cardinal Spellman calls Bishop Oxnam a bigot — that is on the front page of a New York newspaper. When Bishop Oxnam replies — that is on the inside page hidden several pages back. Something about scandal among the clergy gets tremendous coverage. But to get favorable publicity for the Protestant clergy on the front page of a great metropolitan daily is as difficult as reaching the peak of Mt. Ever-

*One remembers the Scotchman running around the streets in Burlington, Vermont, with a pair of trousers on his arm asking "Where is the Burlington Free Press?"

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est. In fact, I became so irritated by this unfair state that several years ago I offered, in a paper of which I was the editor, a reward of twenty-five dollars for anyone who would send me a front-page double-column headline favorable to any Protestant clergymen in any great newspaper in the three cities of Boston, New York, and Philadelphia. The reward attracted a good deal of attention, but I waited a year for any results. Finally one of my New York friends said, "I have a tip that Dr. Fosdick is going to resign. That will be on the front page of the *New York Times*, and I'll be around to claim the reward." As a matter of fact, when Dr. Fosdick's resignation was made public it appeared on page 26 of the *New York Times*, and my friend got no reward. At long last the reward was dragged out of me by a woman in Boston who produced a two-column picture in the *Boston Post* of a minister seventy years of age standing beside his bride of twenty-six years of age. I entertained grave doubts whether or not this news was generally favorable to the dignity of the minister, but the lady claimed that technically she was entitled to the reward and that closed the matter.

Our Roman Catholic friends are wise enough to be training right now in their parochial high-schools in New York City one thousand journalists most of whom they expect to work at news reporting. If you wonder why so much news is slanted favorably toward Catholic activities and so little toward Protestant, this may be part of your answer. Why should we not encourage youths of journalistic talent, possessed of Christian backgrounds and ideals to become able reporters of news with a view to getting a break for truth, righteousness, justice, peace and sobriety? The field of news abounds in exciting adventures of goodness, had more reporters the Christian insight and Christian interest at heart.

To the credit of the Bruce Publishing Company let it be said that this company in loyalty to its own faith has dedicated itself to the aim of "an indigenous American Catholic school of fiction." The company asserts that they propose to give encouragement to the rise of such a school "which would portray the grass roots of Catholic faith in the United States." It is no less worthy for Protestants to dedicate themselves to that expression of the Christian faith which makes for freedom of mind, liberty of soul, and the growth of democratic institutions.

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2. The solid moral steadfastness of our Republic requires a galaxy of writers of moral purpose, and editors of enlightened Christian conscience.

A well-known magazine, one of a trio, announces itself as "the most potent editorial force in America." One of this trio of magazines announces the purpose—"to create the first great American century." Claiming a readership circulation of 28 million we must concede that here is a tremendous impact upon the American thinking, American standards, and American habits. Therefore it becomes alarming to realize that last year these three magazines are reported to have carried the enormous total of 898 pages of liquor advertisements, many printed in brilliant four-colors and some in fascinating double-page spreads. These 898 pages of paid liquor propaganda went repeatedly month after month and often week after week into 28 million American families. Consistently these ads associated the drinking of intoxicating liquors with those objects Americans most desire—success, distinction, graciousness, beauty, prestige, charm, joy and delight but they carry 'nary a scintilla of a hint that liquor carries any deleterious or devastating effects. The fact that these ads are reported to have netted a revenue of \$12,751,000, in a single year is not to be overlooked. (I remark in contrast that due to a strong conviction of Cyrus Curtis to this day the *Saturday Evening Post* carries no liquor advertising, and recently refused an offered liquor contract of fifteen million dollars). One trembles to think of the kind of American century which the liquor advertisers seem determined to forge upon American youth as the chains are riveted blow by blow, week by week. Most assuredly we must either call some of our present editors and publishers to repent at the mourners bench or discover and train editors and publishers of ennobled conscience to whom the Christian ideals of moral strength, alert sobriety, and heroic righteousness are preeminent concerns.

3. The imperative need of Christian pens is pointed out by the fact of studied omission of religious motivation and fact in much of the current writing.

Recently to a group of educators Dean Weigle of Yale expressed his distress over a book provided for the schools of New

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Haven celebrating the tercentenary of that historic city. The book was read in all the public schools and widely distributed. Dean Weigle indicated that the writing carefully omitted any reference to religious motivation as having had any part in the founding and development of New Haven. Whenever the facts called for a clear admission of religious motivations (and they were powerful among those sturdy New England Puritans) it was merely stated that "they did not like this, so they did that." Thus the school children growing up would never guess anything about the rich Puritan convictions and profound stirrings which created the new colony, gave it its tremendous tradition, and which almost invariably marked its development and pattern during the first 100 years.

Dean Weigle emphasized that this way of dealing with history is not only fallacious, it is positive falsehood. It is history in distortion. It was thus written untrue to fact apparently to placate certain religious groups on one hand and the secular public on the other, which wanted materials stripped of allusion to the motivation of Christian religion.

What happened here in New Haven can be repeated across the nation. Most popular writers either ignore or misrepresent our Christian heritage, or hold up our Christian ideals to a false light. We need a generation of writers sensitive to the lofty Christian concepts and inspired by the grandeur of the Christian tradition.

4. *We need Christian writers to supply the general public with better reading than the current literature which so largely reflects the disintegration of Western society and the vulgarization of American standards.*

The American mind is being drugged with perverted, pornographic pulps, pouring putridity from the presses and corrupting the morals of this great republic. Who was it that said that if J. Fenimore Cooper were writing his most famous book today the publishers would change the title to "The Lust of the Mohicans?" Writing has abandoned the vertical plane for not only the horizontal, but the low horizontal. Under the specious idea of picturing life, one detects actually much less the art of portraying life than the art of easy money. Some publishers seem purely interested in

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producing impure books in order to mark up pure profits. Of our modern drama some wag has said, "Modern plays on Broadway are just the Kinsey Report with gestures." J. Donald Adams remarks that today one must look sharp at book jackets and advertising to see whether one is being urged to buy a book or a brassiere.

Nevertheless, let there never be a doubt that religion remains as almost the most exciting subject in the world, and only its friends are to blame for having overlaid it with a coat of dull gray. Given a chance the public will now and again give the religious writer the spotlight at the center of the stage. The past year is loudly eloquent in demonstration of this fact that religious writing meets a great human hunger. Numbered among the first ten best sellers during 1949 were "*The Big Fisherman*," "*The Seven-Story Mountain*," "*The Greatest Story Ever Told*," and "*Peace of Soul*." "*Peace of Soul*" sold just slightly under "*The Big Fisherman*," the top selling fiction book of the year. As runner-up close to the first ten were also "*Peace of Mind*" which had first been rejected, it is said, by twenty publishers before acceptance by Simon and Schuster. "*Guide to Confident Living*" by Norman Vincent Peale, is another great seller.

Visitors to Topeka, Kansas, still have pointed out to them the parsonage of a Congregational church, the residence of the late Charles M. Sheldon whose book of another generation, "*In His Steps*," had a circulation of 21 million copies, and was translated into 23 languages—more copies sold in the last 100 years than any other single book except the Bible. There is ample proof that religion can get readership once we get the flame of genius holding the pen. "The more's the blame" that we have too easily surrendered the field to the immoral and irreligious and the irresponsible.

5. *Now we must also and primarily train writers for our own Christian publications.*

There is a serious dearth of writers and editors trained to serve Christian publications and dedicated to writing with a moral and Christian purpose. This lack is appalling in the field of writers of curricular materials and Sunday church school texts. Recently we were informed that a major denomination was caught

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in the shortage of writers equipped to create new Sunday church school texts. It was reported that as a result, the editor-in-chief had to throw himself into the emergency and through late hours in the night write texts at three different age levels. Any editorial executive who confronts a vacancy in his staff knows at once the turmoil and panic that seize him when he must begin a search for this new curricular matter, trained and experienced at some special age level.

How this problem become accute if we desire writers who not only have a knowledge of curricular needs but also possess a creative style of vivid power and vital warmth. There is a vast vacuum made by the lack of lesson writers of captivating style and convincing power. Of course the demands are enormously severe. Think what we require of these writers, — Biblical knowledge and accuracy, theological understanding, familiarity with the techniques of progressive pedagogy, awareness of the psychology, vocabulary and interests of the different ages of childhood and youth, together with clarity in style, gripping power in composition, and facility in production — not to mention the ability to understand the quirks of pastors, the complaints of parents, the prejudices of churches, and the idiosyncrasies of the editor-in-chief. *It is one big order for mighty small pay!*

Nevertheless we must rescue the church school text or quarterly from its inherited dullness where it had so long served to prejudice the child against religious literature, and had thereafter been a block to inducing the adult to read religion. Let it be said with flaming letters, truthful writing need not and must not be prosy. Theodore Roosevelt was right when in 1912 he told the American Political Science Association, "Unless writing is vivid it will not be truthful, for no amount of dull painstaking detail will sum up the whole truth unless the genius is there to point the truth." The power of vivid colors and racy language can be employed to command attention to the most important texts a child will ever read. Three hundred years ago John Bunyan wrote a book of perennial fascination in simple picture words of breathless suspense — a book which bridges all ages — as much loved by children as by adults. The persistent influence and endearing charm of *Pilgrims Progress*, written by an untutored, imprisoned

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employed if one cares to call upon the rural memory. By the same token there are inoffensive ways to express prophetic Christian truth, and if we expect both to instruct and lead our people, our writers must not shape ideas to arouse sentiment, but to win acceptance. We may bristle like porcupines over the prejudices and limitations of many of our church people, but it will be wise for us to curb our inner irritation and to write the language of persuasion and appeal.

6. We must recruit and train these much needed writers for much needed periodicals and church school texts. Let me suggest some answers. The first answer may be the school of journalism. The 30 schools of journalism in the United States furnish comparatively few writers for our Christian publishing houses. This is understandable since these schools are not primarily interested in preparing writers for the highly specialized fields of religious curricular materials. It is still a much debated question whether some schools of journalism ultimately provide the most richly stored minds with the most penetrating insights and experiences requisite for writing with depth and backgrounds of literary wealth. The best techniques and skills of journalism cannot atone for lack of basic Biblical and religious knowledge, nor for the absence of training in the arts and sciences, and for the understanding of human experience in all its pathos and tragedy. Spiritual things are still spiritually discerned.

Jonathan Norton Leonard, one of the editors of *Time* magazine, says that of fourteen successful writers known to him not one has taken a course in journalism. Of fifteen more, successful story writers, all reported to Leonard that they had never "taken a course in story writing."

It must be said, however, that there are hopeful signs in schools of journalism and we may in the near future look in this direction for more help. Both Syracuse University and Oklahoma Baptist University have established majors in religious journalism. Several seminaries are now offering courses in religious writing. Ben Hibbs, editor of the *Saturday Evening Post* recently told the writer that he has great respect for graduates of schools of journalism and increasingly employs them on his staff. Thus

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the journalism school should be sought out for prospective writers.

Let no one doubt that it is a major responsibility of editors and publishers to discover and train writers. An editor must be a talent scout, and he is recreant to his office if he is not on voyages of exploration and discovery.

a. *The second answer is the writers' conference.*

If personal allusion may be pardoned, in the summer of 1948, as a partial answer to this problem, we set up the Christian Editors' and Writers' Conference. Seventy-five persons attended, and the group included, besides writers whom we had brought in ourselves to train, those from several other denominations. At the second annual conference in the summer of 1949 over 100 registered, and there were present editors from eight major denominations. We have set up a conference for the summer of 1950 at Green Lake, Wisconsin. From the editors of the United Lutheran Church who attended our first conference, we now learn that a similar conferences will be set up this summer by them. The conference gives an opportunity

1. To train your own writers.
2. To discover new writers.
3. By fellowship with other editors to compare notes and keep abreast of new ideas.
4. To provide consciousness of a fellowship among craftsmen who are a bit lonely.

We can testify, from the enthusiastic response of those who attended, that potential writers have been discovered and trained with results that make us eager to go on in this movement. In fact, we would be happy to see such a movement on a larger scale undertaken by the International Council of Religious Education. Surely America is ready for a great summer school of writing craftsmen for the kingdom of God.

b. *The third method is the Internship Plan.*

This I think really holds our greatest promise. Two years ago we decided to invite to our office for a summer period varying from six to eight weeks, four college students who gave promise of a future in the field of journalism. They served as interns at a subsistence salary. For two winters we have had two other

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students, thus in two years we have had ten interns serving in our office with results that leave us enthusiastic and hopeful. In fact the Disciples' Board of Publication have become interested in our plan, and I understand propose to institute a similar plan this coming summer. We hired one intern, offered a position to another, a third was engaged by another religious house and a fourth by a newspaper. Two others are returning for a second summer with us.

Keuka College gives the students credit for the six weeks spent in our office.

That this plan is one of the best solutions for writers of Christian curricular is verified by the judgment of *Time* editor Jonathan Norton Leonard who holds that the best thing to do "is to sneak up on the profession" in some clever way. He claims that most writers had friends who wrote and who gave the writer certain types of advice. If such contacts are not available Leonard can think of "no promising way to proceed."

One recalls how much in his recent book Kenneth Roberts indicates the help he received from the counsel and experience of his friend and neighbor Booth Tarkington at Kennybunkport Maine. Something about this Internship Plan appeals to me. It is something like teaching one to swim by taking a youth out in a boat, dumping him overboard and saying, "Now sink or swim." Usually he finds a way to swim. These interns take serious assignments and learn a variety of secrets behind the editor's "Iron Curtain."

c. *A fourth plan is talent discovery through diligent research.*

The search may take several forms such as visits, manuscripts, or prizes.

(1) *A tried and true method is the award for good writing.* This seems to me to be more likely to produce returns in the field of fiction and feature articles but less likely to succeed in the difficult field of curriculum, and unfortunately, it is just at this last mentioned area that our need is most urgent. The award method I presume has been employed by most editors. We are now using it in two areas. Several denominations have had outstanding success with this method.

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(2) *The study of unsolicited manuscripts.*

One of our editors recently brought me an unsolicited manuscript and remarked, "This writer has exceptional ability." Immediately I wrote an informal friendly note seeking to establish en rapport with a person known only by a name and address, but is now added to our list of talented writers.

Now it happens that this diamond was only a stone's throw from our office, proving again the thesis of Russell Conwell's "Acre of Diamonds."

On the other hand it is simply astounding how stupid we are in not recognizing talent when it confronts us. The *Christian Century* has recently had great success with a special article which through reprint has had a distribution of over 200,000 copies. I found that this writer is a member of our denomination, and therefore I set out to engage her talents. Imagine my amazement to discover through her reply that she had written an article for us many months before, but that somehow we had failed in our perception of her rare gifts. Nevertheless it is fair to say that we are back camping on her trail, and the *Christian Century and Baptist Leader* are now rivals for the same heart and the same pen of the same fair maiden.

The best writers are often shy and timid and need encouragement to come out of their retirement. The editor must become a prospector for gold. Indeed, he needs to carry a geiger counter to discover the hidden uranium of writing ability.

d. *The fifth plan is the recognition of the significance of the place of editor and writer.*

Did not Carlyle say, "Is not an able editor one of the rulers of the world?" I fear, however, that but little public recognition is given to the editor. In fact when one listens to pulpit prayers one never hears petition for blessings upon writers and editors. I have put this test to many religious assemblies. "How many of you pray for ministers, missionaries, teachers, doctors and nurses?" A sea of hands goes up over the congregation. "How many of you pray for editors and writers?" A great silence follows. Then to save the face of the congregation usually someone out back puts up a faint hand which I can only hope is honest but I remain in doubt.

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Nevertheless, why should we not lift up in our prayers those who so mightily influence our generation by the power of the pen?

I also observe that in youth conferences where we challenge young people to full-time Christian service we never challenge them to dedication to the service of Christian journalism. We ask them to sign up to become pastors and Christian educators and missionaries, but we do not exalt the call of the Christian craftsman in the field of journalism.

But who can doubt that this field remains of incalculable dynamic influence?

One thinks of the Supreme Teacher with only a handful of followers in Galilee who was so confident of the power of his words that he had the sheer audacity to declare, "Heaven and earth may pass away but my words shall never pass away." Past the crashing of empires and above the crumbling of thrones his words stand with inexhaustible vitality, the rally point of hope for our day and generation. Truly did he say, "The words that I speak unto you are spirit and they are life."

One finds the Word of God our book of life-giving inspiration and the pens dipped in the flaming Word of God have power to move and to endure. No wonder the dying Sir Walter Scott from his wheel chair said to his son-in-law, "Lochart, bring me the book." And Lochart glancing over the shelves of the great library at Abbotsford said, "Sire, what book?" To which Scott replied with reprimand, "How can you ask? There is but one book."

When from this fountain of life we draw our inspiration their may our words live forever. The grass, withereth and the flowers fadeth, but the Word of our God endureth forever.

A COLLEGE FOR OUR NAN

A College for Our Nan

JOHN MULDER

In my time with you, I wish to talk about "A College For Our Nan." You will understand that "Nan" could be any one or all of the children which we are privileged to have in our family and the "our" and "we" consists of a father and mother who have given more than passing thought to the choice of a college for their children.

Just about ten years ago the birth of our first daughter brought joy to our home. Within a few weeks after that happy occasion, mother, father and grandmother appeared at a small chapel in the 4th Presbyterian Church for a baptism. In a heartwarming and impressive ceremony that brought a lump to the throat of a typically stolid Dutchman that new famliy bud received her name. All of us were a bit vague about the words that had been used in the baptism ceremony. We just remembered that is was a beautiful and holy occasion.

However, we have refreshed our recollection in the ten years that followed the occasion. That was easy because we presented two additional daughters and two sons for baptism in those ten years. We have found that we made some promises to our pastor and in the presence of God when those little children received their names. Among the promises is one made to this question: "Do you promise to instruct your child in the principles of our holy religion, as contained in the Scriptures, to pray with her and for her and to bring her up in the nurture and admonition of the Lord?" To that question we answered: "I do" —every parent does, you know. For at least eight of the ten years which have followed the first making of that promise, we have been asking ourselves how that promise can be kept. Sometimes when we are overwhelmed by the inadequate help which organized Protestantism gives to parents in performing the promise, we have even asked whether the Church is justified in eliciting the vow from parents.

We have tried to keep the promise by beginning at home.

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But will the results of Christian training in the home be effective? The home influence dwindles rapidly after a child reaches the age of 8 or 10 years and the predominantly hostile forces of a secular school and society take command.

An experience with our Nan will illustrate the fight we face. She returned home from school recently to report with some pride that she had been chosen the captain of one of the two gymnasium teams for girls that are made up of the students in her room. We beamed approval and uttered some appropriate words of encouragement. But about a week later Nan seemed troubled. Finally she said: "You know, Daddy, I told you that I was elected captain of a gym team?" I remembered, and she continued: "Well, I don't think we are going to win many of the races we have in gym." She was asked to justify the pessimism and did so by confessing: "Well, there is one very fat girl in my room who can hardly run at all and no one wants her on a team but I felt sorry for her and chose her for my team. Then there is another girl who is thin and scrawny and too weak to run real fast and no one wants her on a team but I felt sorry for her too and chose her for my team. There is a third girl—a Jewish girl—the only one in my room, and she isn't good in any of the gym contests. The girls tease her and won't play with her but I felt sorry for her and chose her for my team. Those three girls will make it hard for us to win any races." Can't you picture our Nan as the head of a rushing committee in a college sorority?

Well, what to say? You see Nan was battling with all sorts of basic questions: What was most important in her gym class? What was first in this area of life? Why was it first? What was she there for? Should she be concerned first for the welfare of the entire group by promoting physical exercise for everybody and especially the fat girl? If so, why? Why shouldn't she choose the best athletes in her class to make a winning team of which she was captain? Who are people anyway? Who was Nan? Can't people be used to further Nan's ambitions? And suppose that she did not like that approach, there were all the other girls on Nan's team who believed winning to be of first importance—shouldn't their wishes determine the standard for choosing teammates? How should Nan tell right from wrong anyway? She could insist

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on a standard that her team-mates did not accept but what would they think of her then? How secure would she be? What was security? How could she get it?

Now Nan did not organize her conflicts into all those questions but they were inherent in the struggle that was troubling her. In the rush of life we whipped out some comfort with reminders that the purpose of gym classes was to give *all* children exercise and winning was incidental. However much the others kids wanted team-mates that would produce a victory, Nan should stand for the welfare of the under-dog, especially. We were more proud of her for being concerned about people than about victories, etc. This was one of the practical ways in which we were trying to instruct Nan in the principles of our holy religion.

Our assurances were founded on certain underlying assumptions or convictions such as, there is a personal God whom one can know through the Bible, Who created all men for the purpose of fellowship with Him. That God created all of life and did not abandon it when creation was finished. This world belongs to that God and He is sovereign in it. Men and women find fulfilment, reality and lasting security only as life is lived in accord with His divine purpose. This God, who is a loving Father wills that men shall conduct themselves in ways that will be creative for *all* men and only He can give strength for such living. Men can trust this God as they live in such creative and sacrificial ways. The final assurance of all such assumptions comes to men in Jesus Christ. Such assumptions come closer to being translated into action by the choices Nan had made.

The questions which Nan raised are basic in all of life and after we have presented to her the assumptions of our home for some fifteen or sixteen years, we plan to send her to college. What kind of a college? Will it be one in which the assumptions of our home training are undergirded and advanced or will they be discarded and new ones substituted in more or less subtle ways? Wouldn't any church-related college further the assumptions on which our home training is based? Isn't the whole matter so simple as to be capable of solution by putting the names of all church-related colleges in a hat and going to the one that is drawn first? Why have any doubts?

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There is too little awareness of the conflicting assumptions that lie back of present-day education and of the mind-set which is developed as a result. Take for example the teaching of what is called the scientific method. Strictly speaking this is a method of investigation that is used by a scientist in his particular field. In this sense it is orderly investigation by the human mind and would receive general approval. But the scientific method has come to include certain presuppositions that are crucial for daily living. It begins by saying that the world about us and within us is a vast unknown. From time to time men perceive what we call facts. These facts are organized and related to each other by what is called the scientific method to produce knowledge. The structure is only tentative, of course, and is subject to change as new facts may register on the mind of man. This is a thoroughly agnostic attitude toward life which makes life meaningless when it is rigidly applied because if what we perceive of life within and without is pure accident, why isn't the method we apply to our perceptions equally accidental? If that be true why isn't man, his acts, his science and everything including what we call truth, a mere accident? The application of that method to man reduces him to the same level as the rest of the components of life within and without. If all this be true, where is this personal God Nan learned about at home? Has He been ushered out of His creation to be replaced by a haunting question mark? Of course the teachers of scientific method do not wish to reduce man to a mere accident so they defy logic and assert that man has supreme worth, independence and possesses freedom, liberty and individual significance. They have seen that men are not merely victimized by the facts which he grasps from the world within and without but men have the capacity to rise above such facts. Men can will their own worth in apparent defiance of the logical application of the assumptions of the scientific method. They can legislate for and control what we call nature. But where does man get the freedom to act in this fashion?

It was Kant who answered this question by claiming that our freedom is self-creating. Later philosophers carried on from that point by saying that this self-creating freedom was sweeping on toward perfection. The sweeping process was history and the

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scientific method was evidence of man's mastery in history. Hegel capped this teaching by stating that life within and without the individual is not a mere unknown but that man through the use of the scientific method is gearing himself into this world and finding that there is nothing but God and God is the process of proof. This explanation of the individual, freedom and God is the only logical one if the initial pre-suppositions are accepted. You see what has happened. Men were unhappy living life with a mere question mark. Too many of them were experiencing the lines of Zanquill —

"The nymphs are gone, the fairies flown;
The ancient gods forever fled;
The stars are silent overhead;
The music of the stars is still;
The night is dark, the wind is chill;
And man is left alone with man."

So Hegel tried to help them by creating a God that would suit the specifications of the mind-set that had come out of an erroneous use of the scientific method. He answered the question—Who is God?

The question of the identity of God is the most crucial one which a person faces in all of life. Everyone answers it by ignoring, accepting or rejecting the God who is disclosed in the Bible. We are trying to help our Nan take her first steps toward fellowship with Him. But what will her teachers, instructors and professors do when she enters college?

Probably most people who teach do not make a deliberate effort to estrange the student from the God of the Christian religion. It is done unwittingly by adopting assumptions or pre-suppositions in teaching that deny this God. Not only can this happen in the sciences; it can occur in any course of study. Take history, for example. What is history? Is it a mere catalogue of accidental happenings that men have recorded? Is it the story of human enslavement to things? Does it have design and meaning? More questions and various answers can be give about history but in a church-related college the answers should be tested against the claim that God is always sovereign in history. He con-

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trols it to realize His purposes. Does that conviction come alive in history or is it rejected?

Or take courses in literature. Some standard must be adopted by which certain literature is accepted and other literature is cast aside. What makes it good or bad? Is it mere personal taste? Is it simply a musical arrangement of syllables? What makes great literature great? The definition will depend upon the assumptions that are made about man and life and these end ultimately in the question—Who is God?

The same considerations apply to the teaching of art as well as every other field of human knowledge. Well, what significance does all this have in choosing a college for our Nan?

First of all it does not mean that we expect or want each of her instructors to be a theologian. Probably no such faculty has been or could be assembled. But we insist that Nan should be made aware that the ultimate questions of life are in fact theological in their nature. Consequently we believe that instructors in church-related colleges should be expected to take some time at the beginning or conclusion of each course to discuss with the students the pre-suppositions that will be or have been made in the teaching of the subject matter. What is man? What is life all about? What is the good life? What is the highest reality in life? Such questions and others which will all root in a final question — Who is God?

We do not require either that every instructor should give the same answer to such basic questions; nor do we ask that all agree on the validity which attaches to the presuppositions made in each field of knowledge. As a matter of fact, we would welcome a plan which would permit our Nan to hear lectures by leading proponents of various views of life. Let her hear some convinced Communist present his lifeview; let her listen to a confirmed materialist explain life; let a convincing rationalist offer his way of making existence meaningful; yes, let a nihilist argue for his doubts too. She will hear these views when she leaves college in surroundings that will not be sympathetic to a Christian view of life and it would be better if she had made their ac-

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quaintance in sympathetic circles before she received her sheep-skin.

But, we insist that such training will add up to confusion for our Nan unless there are at least three instructors who are masterful at making a fair analysis of the pre-suppositions made in any course taught in the college curriculum as well as in the teaching of visiting lecturers. Having made the analysis they must be equally skillful in presenting the claims of the Christian religion. The first of these is the instructor in Bible. That instructor is not discharging the responsibility which modern living puts upon him if he is most concerned that students are able to recite the names of books of the Bible, the historical facts in the life of Christ or the itinerary of St. Paul's missionary journeys. Such facts are worth knowing in a sense but they become irrelevant in the testing of later life. The Bible instructor should lead Nan to a deeper realization that this volume called the Bible makes certain fateful claims that no person can avoid. Its history, poetry, wisdom, literature, letters and prophecies present answers to such basic questions as: Who is man? What is he here for? What is the purpose of life? Where is man going? How will man get there? And, supremely, this volume answers the question—Who is God? Who is God now? Who was God yesterday? The instructor in Bible should advance Nan in grasping the ever-living and ever-expanding answers to such questions which the Bible contains. He should be able to test the validity of any presuppositions made in other fields of study or human thought which deny the Christian claims. In this latter responsibility he should be greatly aided by Nan's professor in philosophy. Will she have one? Well, in thinking of a college for our Nan we would like to consider one that required every student to take one full year of philosophy.

We are not ready to awake from this dream just yet. The instructor in ethics must be Nan's guide to an articulate answer to the basic question—How do I tell right from wrong? What makes right, right? What makes wrong, wrong? If the instructors in Bible and ethics are looking to a common end the course in ethics will root the answers to questions about human conduct in the answer to the question: Who is God? The individual affirmation to that query determines human conduct. But how many

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college graduates understand that? Just this past spring I talked with the valedictorian of a class that had graduated from one of the most outstanding of Presbyterian Church-related colleges. I asked her how many of her classmates could have answered the question—How do you tell right from wrong? She looked a bit startled and answered: "Not more than 10%." Forgetting the religious significance in that answer it has appalling implications for society. How can society survive with a small minority of its members able to tell—How do I tell right from wrong? And then when we hope for men to go beyond the level of mere survival to more creative heights of living, we shudder at the chances when only a small minority can state how they tell right from wrong!

Just one word of explanation about the burden which we would place on the instructors in the college for our Nan. We do not expect the answer to the question—Who is God?—to be presented in terms of reason only. The answer becomes real only as prayer, worship and the sharing of life with God and fellowmen are made richer. No doubt the college pastor must take first responsibility here and his role is not an incidental one. If my remarks have made it appear so it is only because they have been concerned with the work of teachers on this occasion.

A college for Nan. Our specifications for it grow out of a responsibility we believe we owe to God the Father who gave her to us. When we think of her instructors we expect them to fall into the company of a character in an Old Testament story. Joseph of the Book of Genesis was sold by his brothers into slavery in Egypt. In time he became food administrator of the country and while acting in this role his brothers came to buy grain. They did not recognize Joseph but he remembered them. He told his brothers not to return for more food unless their youngest brother Benjamin came along. They followed instructions and the young brother returned with them. Joseph framed a charge of theft against young Benjamin and was about to have him thrown in prison when the brother Judah came forward with an earnest plea. He explained that their old father had been opposed to Benjamin's coming because he feared that harm would befall him. In desperation Judah had gone surety for the safe return of Benjamin and he brings his plea to a climax with the

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words: "For how shall I go up to my father and the lad be not with me? . . ." Parents and college instructors discharge a responsibility to God the Father as they teach. Can you or I go up to the Father and the lads or the Nans be not with us? This is our question to those who would provide a College For Our Nan.

* * * * *

ONLY HALF OF HIGH-SCHOOLERS GRADUATE

Of the 1,700,000 youth who entered high school last fall, only about half will go all four years, the National Child Labor Committee says. Most leave school at 16 (54%), another 26% at 17. Of the early school leavers 40% have IQ ratings of normal or above (95 or over) and 60% below 95. Most, too, leave because they simply "prefer work to education," and only half regret it later, according to their own statements. For most, the first out-of-school job is in sales or factory work. One conclusion, among many in the study, is that advisers of youth in school or elsewhere can do far more than at present to encourage youth to stay in school and perhaps to shift to more congenial courses.

The Functions of Departments of Religion in Church-Related Colleges

HENLEE H. BARNETTE

THE GENERAL AIM of a church-related college is to provide a liberal education in a Christian environment with the view of developing Christian character and Christian citizenship. Departments of religion in these institutions are means toward achieving this end. How do these departments function in the total educational process to help achieve this worthy objective?

In attempting to answer this question, some fifty members of the Stetson University Summer School Faculty, representing all the schools, were invited to express their views on the matter. A questionnaire to these teachers raised two questions: (1) In your opinion what is the function of the department of religion in a church-related college; and (2) What weaknesses have you observed in this department?

A summary of the replies to this questionnaire may be enlightening. As for the function of religion departments the answers centered around the following statements: (1) to give the student a knowledge and appreciation of the Bible; (2) to provide a perspective of the place and significance of religion in history; (3) to develop a Christian social conscience and to help the student relate religion to life; (4) to aid the student in his quest for an intelligent faith; (5) and to give students basic training for intelligent and effective leadership in the Christian community and in the larger social life. Criticism of our department of religion may be boiled down to the following: (1) exclusiveness, (2) apologetic approach, (3) a narrow denominational approach, (4) cloudy emotionalism, and (5) poorly trained personnel.

Obviously all of these functions and criticisms cannot be discussed adequately in this article. No doubt there are many other functions, but those listed above seem to be uppermost in the

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THE FUNCTIONS OF DEPARTMENTS OF RELIGION

minds of at least one faculty of a denominational college. Some of the suggested functions appear to be purposes rather than functions. But functions are merely purposes in action. Unless purposes are translated into action, they are dead, serving neither persons nor institutions.

I. FUNCTIONS

1. The primary function of the departments of religion is to give students a knowledge and an appreciation of the Bible.

William Lyon Phelps once said that "a knowledge of the Bible without a college course is more valuable than a college course without the Bible." Unfortunately many of our educators do not agree with this statement. The value of a knowledge of the Bible in the development of a well-rounded intellectual life has been too often overlooked even in our denominational schools. This may account for part of the abysmal ignorance of both teachers and students as to the contents and purpose of the Bible.

The basic task of the teacher of religion is to acquaint the student with the Bible. Its literary values should be clearly set forth. Within the pages of this Book are to be found the greatest poetry, drama, history, and prophecy ever written. It has been and still is the inspiration of much of the best literature in history. Shakespeare, Milton, Browning and others have drawn heavily from this book for ideas and inspiration. Among Books the Bible only is entitled to Omar's fanatical compliment to the Koran, when he said, "Burn the libraries; for, their value is in this book." It is truly the fountain-head of all the best literatures.

But the Bible is more than great literature. It is the record of God's unique and progressive revelation of himself, his will, and his purpose for mankind reaching its apogee in the person and works of Jesus of Nazareth. It is God's unique revelation; that is, it has come from outside of man from God. His purpose is the redemption of man through human witness. Consequently, a course in the Bible is not merely another academic study. It is the revelation of the Intelligent Mind of the universe in the person of Jesus Christ. In short, it contains God's word to man calling him to fellowship with God, and to a sense of moral responsibility.

Again, the teacher of religion will point out the fact that God's

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mind has been progressively revealed. Judeo-Christianity developed with the development of the Hebrew race. God revealed himself and his will to men as they were capable of receiving the revelation. Thus revelation in the Bible is a product of growth, not because there is anything imperfect in the Revealer, but because human capacity grows. The idea of God, of sin, and of man developed with the growing capacity of man to perceive them. Take, for example, the idea of God. To the primitive Hebrew mind, God was a local, tribal God whose sovereignty was limited to a geographical area. He was a national God, a God of war. It was not until the time of the prophets of the 8th century that Jehovah was conceived as a universal God who was concerned with justice and righteousness among all nations. Finally the full-orbed revelation of God formed expression in the face of Jesus Christ.

Teachers of religion are prone to forget the significance of this approach to an understanding of the Bible. Such an approach will spare the undergraduate student no end of perplexity when he tries, as he inevitably does, to harmonize the God of the ancient Hebrews with the God of the New Testament, and when he reads back into the Old Testament our modern sense of Justice and standards of morality.

Students will also come to appreciate the significance of religion for history. One simply cannot understand Western civilization without taking into account the religion which helped to mold it. Fancy one trying to study the history of art, philosophy, the rise of the humanitarian movement, the origin and development of our democratic nation without a consideration of the Judeo-Christian tradition! At the college level there is no way of dissociating religion from culture. Dr. Elton Trueblood says:

“A university cannot claim to be a true university, that is, a center of universal knowledge, if it leaves out a vast field, and is what happens when religion is left out.”¹

2. To aid the student in his search for a mature faith.

Contrary to popular belief there has been no disastrous decline in the interest of college students in religion in our day. It is true that they have little patience with religion defined in terms of

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sectarianism and churchianity. College students, especially ex-G.I.'s are more mature and more critical than the student of a generation ago. All bigotry, parade, sham, dogma, and hypocrisy in organized religion is positively nauseating to the mature college youth. He wants a faith that will be both intellectually defensible and morally sound. That is to say, he is intellectually honest, as Dr. A. C. Reid points out, "and sincerely desires to know that God is reality . . . he is unwilling to found his belief on tradition, creed, dogma, and emotionalism."¹

What do we mean by an intelligent faith? Certainly it does not mean the modernizing of Christianity so as to make it palatable to the modern sophisticated mind. This is what the liberal element of the Protestant church has attempted to do and as a result there has developed among us an anemic theology which may be summed up as follows, "a God without wrath takes men without sin into a kingdom without judgment through the ministrations of a Christ without a cross." This group has so compromised with our sensate culture that the unique emphases and essential insights of the historic Christian faith have become almost completely obscured.

On the other hand the orthodox portion of American Protestantism has created a cleavage between religion and education. Arch-conservatives have insisted upon a *verbatim, et litteratum, et punctuatum* interpretation of the Bible which cannot be accepted by people who want to be intellectually honest. Niebuhr sums up the whole matter when he says,

"The difficulty here is that 'liberal' Protestantism in America has tended to sacrifice the positive content of the Christian faith, even while Protestant Orthodoxy sought futilely to save it by hiding it in the shell of an outmoded pre-scientific culture."²

In the first place, a mature faith finds God in Christ. This is not just another pious platitude. Truth, love, justice, the Spirit of

¹ Quoted by C. P. Shedd, *Religion in the State University*, (The Hazen Pamphlets No. 16) p. 24.

² A. C. Reid, "Religious Problems and the Undergraduate," *Christian Education* (Vol. 20, Sept. 1947) p. 223.

³ Reinhold Niebuhr, *The Contribution of Religion to Cultural Unity*. (The Hazen Pamphlets, No. 13, 1947) p. 11.

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God are unseen but very real. The things which are unseen are eternal. Dr. H. F. Rall has put it:

"The unseen world, the world of order and truth, of beauty and love, of mercy and righteousness, breaks through life everywhere . . . All these point to God and have their being in Him . . . And when you see all this at its highest, when you see love and truth and righteousness that are in Jesus Christ, then trust this God that comes to you in him and surrender your life to Him."⁴

Faith, then is the vision of the unseen, the trust in it, the surrender and obedience to it.

Again a mature faith is a reasonable one. A small boy defined faith as "believing what you know isn't so." Such an attitude sees faith as opposed to knowledge and as contradictory to science. Some students come to this position and conclude that one cannot be intelligent and be a Christian at the same time. But the best minds see no contradiction between true science and genuine Christianity. For example, Robert A. Millikan, the physicist, sees science and religion at "twin sisters cooperating in leading the world on to better things."⁵ Science has not destroyed the essential elements in Christianity; rather it has strengthened the Christian faith by stripping it of man-made theories and false interpretations which have accrued to it through the centuries. "Let rational criticism," said John Stuart Mill, "take away from us what it may; it still leaves us Christ." Once more a mature faith gives power and direction to life. Vital faith serves as a dynamic in the moral struggle. Paul could say: "I can do all things through Christ who keeps pouring power into my life." Not only does faith give power, but also direction to life, a dominating purpose. A sense of purpose is essential to strong, healthy personality. Faith in Christ and work for the Kingdom of God on earth gives one a feeling that his life and work is contributing to the achievement of a goal in history. Without such a conscious purpose life

⁴ H. F. Hall, *A Faith for Today* (New York: Abingdon Press, 1936) p. 19.

⁵ Robert A. Millikan, "Religion and Science," *Christian Education* (vol. 30, Sept., 1947) p. 271.

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makes little sense. Many students are ready to give themselves to a cause which has purpose and demands all there is in them. The Kingdom of God may well become their all-consuming passion.

3. A third function of religion departments is to relate religion to life.

Christianity is essentially a way of life undergirded by faith in God. It is not simply a way of talking, but a way of living. Christianity is not simply an abstraction unrelated to other areas of life. It must show to be an integral part of life and that it has a carry-over value into all phases of campus life. Religion, then, should provide a frame of reference for moral decisions and ethical behavior for the individual in all human relations.

Christianity, however, not only has personal requirements for living, but it also has social implications for the larger social life. A serious study of the teachings of Jesus and the Prophets clearly indicates that the gospel is both personal and social. However, there seems to be a strong prejudice toward the social emphasis in our class rooms, especially among ministerial students. Some believe that anyone who shows an interest in social reform to bring about social justice is an enemy of the Christian faith.

One of the major tasks of teachers of religion is to awaken the student to the world of social problems and his responsibility to the social order of which he is a part. No social issue is exempt from a full application of the Christian ethic. Christianity has something to say about economic injustice, political corruption, marriage and the family, race relations, and the international problems. Mature college students today are more honestly concerned than ever before with translating salvation into terms of justice and brotherhood in the earth. They can be taught the Christian ethic and inspired to carry the spirit of Christ into business, politics, and social life with a view to creating a more Christian social order.

4. To Challenge Christian Leadership for all Areas of life.

There is a tragic lack of leadership with adequate intelligence. This is not simply true in the realm of politics and economics. We have failed to produce adequate, intelligent religious leadership for the churches as well as for the non-Christian community.

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Bible departments are expected to function so as to prepare young ministers for further work in a seminary or in a graduate school. Figures for this year show that of the 2,033 students in our three Southern Baptist Seminaries with college training, 1,295 or 63.7% came from 17 Southern Baptist colleges, while only 79 or less than 4% came from the 19 state universities of the South. The remaining 659 seminary students with college training came from 247 different institutions. Thus departments of religion in our church-colleges and universities have the first opportunity at the future leaders of our denomination. The teacher will be tempted to insist upon all ministerial students majoring in religion. Wise teachers will urge these students to get a broad general education with a minimum of specialization. No one needs a greater breadth of background in his education than does the preacher. Where is he to get it except in the undergraduate school?

Originally our denominational colleges were "little theological seminaries", whose purpose was to educate ministers. Courses in religion here for "ministerial students rather than as popular Bible study for all students."⁶ Today Bible departments have the broader function of giving the students basic training for intelligent and effective leadership in our churches, such as religious education directors, ministers of sacred music, church secretaries and Christian social workers. Courses in religion should be designed so as to give students who pursue the above programs an adequate understanding of the Bible, the church, its purpose, its organization, and its functions.

In addition to training ministers and full-time Christian workers, departments of religion must also prepare some students for leadership in the larger social life. Says Dr. Charles T. Turck:

"If we train young men and women to work within the confines of our churches and do not inspire them to go out into the immoral, unjust, war-torn world about them, we have omitted our main business. We

⁶ H. C. Garwood, *The Development of Religious Education in Southern Baptist Colleges and Universities* (An unpublished Doctors dissertation, Yale University, November 1, 1934) p. 77.

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have taught them how to be useful, courageous citizens in a new world."⁷

We need moral leadership in every area of life. Science and technology have run ahead like a youth at a track meet, while morality has limped behind as an old man on crutches. We have failed to train leaders who see the necessity of carrying the spirit of Christ into business, industry, race relations, and politics — local, national, and international. Our hope for a more Christian society lies in the leadership of men and women who can bring the spirit and teachings of Christ into all human relations.

2. HOW OUR DEPARTMENTS OF RELIGION CAN FUNCTION MORE ADEQUATELY

1. In the first place, we must advance our departments of religion to a place of importance comparable to that of the major disciplines in the college curriculum. It is to be feared that instruction in the departments of religion in our church-related colleges has not kept pace with the instruction in other departments. Too often the work in religion courses is mediocre and superficial. "Snap-courses" in religion tend to become havens of refuge for students deficient in quality points in other fields. Words are divorced from reality and ancient shibboleths are repeated which have little meaning for either teacher or student. All of this takes respectability away from Bible departments. Recently I read about a philosopher as being "a blind man looking in a dark room for a black cat that isn't there," with this important difference in the case: the theologian finds the cat! If the righteous philosophers scarcely are admitted to respectable academic company, where shall the teacher of religion appear in the estimation of educators? There is no place for superficial academic work in the Christian religion. And before religion departments in our denominational schools can demand that other departments become more religious they must themselves become more educational.

2. Religion departments must cooperate with other departments and vice versa, to bring God into the educational process.

⁷ Charles T. Turck, "Education for Christian Leadership," *Christian Education* (Vol. 30, Sept., 1947) p. 230.

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Certainly departments of religion do not have a monopoly on teaching religion in our colleges. Christian faith may grow out of other areas of knowledge. History professors have an excellent opportunity of showing the influence of religion in the historical process. Sociologists can show that religion is one of the basic social institutions and in what ways it expresses itself. Science teachers may show the limitations of science departments and suggest the necessity for beliefs which transcend scientific knowledge. On one of the questionnaires to the Stetson faculty the following words by a scientist were written:

"There is a line beyond which we cannot go and yet our experience suggests strongly the presence of some power beyond. It is good to know then that many have had religious experience of a mystical nature which serves to fill this void, and the student is encouraged to seek it out for himself."

The cold war between religion departments and the other departments in our colleges must cease. We are all searching for truth and the quest ultimately brings us all to God in Christ. Each Christian teacher can show how his courses fit into the Christian philosophy of life. When all departments work together by overcoming departmentalism, the student will begin to see life whole and to see it in spiritual terms. God will become the center of the curriculum and the campus. In the city of Rome is the Arch of Triumph, through which for centuries, the returning Roman legions marched on parade. Some of the stones in the arch are marked as follows: Mathematics, Astronomy, History, Art, etc. But the keystone at the top of the two columns and holding them together is marked *Deus* (God). Thus all the departments of our universities must function cooperatively with the consciousness that God is the keystone in the arch of knowledge or else our colleges will fail and our civilization will fall.

3. Finally, if departments of religion are to function adequately, Christianity must be exemplified in the teacher. He will be spiritually mature, that is, he will have a genuine experience of the grace of God in his heart, and will live in communion and cooperation with God. This religious experience will find expression in his daily life. Thus, the teacher will manifest the spirit of the Master Teacher in the classroom. He will be intellectually honest, unafraid

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to face the truth, and will admit that he does not know all the answers or has arrived in his field of knowledge. Above all, he will not attempt to cover up poor scholarship with the robes of false piety. He will love the truth and will constantly pray for deliverance from intellectual pride, self-conceit, and self-importance. In short, he will, "do justly, love kindness and walk humbly with God."

Thus we have suggested some of the functions of our departments of religion. It would be interesting to know to what extent we are achieving our objectives. But the main task of these departments is to give the student an initial push in the direction of self-realization, and set his feet in the path of an endless quest for truth, justice, good will and service.

* * * * *

BRITANNICA LISTS MINISTER'S EQUIPMENT

After commenting on educational requirements for ministers, the current Encyclopedia Britannica notes that: "Principal qualifications are good health, intellectual ability, moral integrity, a desire to serve, breadth of knowledge and understanding, spiritual conviction, love of humanity, and poise. These personal attributes are necessary inasmuch as the clergyman serves variously as preacher, leader of worship, teacher of education, pastor, social worker, and executive."

Quoting these sentences, the organ of the Toledo Council of Churches asks wonderingly: "Does *anyone* want to apply for this job?"

Purpose of Man and Education

WILLIAM E. HULME

What are we trying to accomplish in Christian higher education? The education of man should have as an aim, the betterment of man. Christian higher education should be established upon the Christian concept of the purpose of man. What is the distinctive Christian teaching of man's purpose?

The purpose of man is embodied in the Scriptural development of the "holy, heavenly calling." The book of Ecclesiastes contains perhaps the clearest presentation in the Old Testament of this doctrine. The philosophical writer searches for life's values. As he explores the ends for which man labors, and the delusions with which he plans his life, he concludes that these are "vanity and vexation of spirit." He sees in riches, folly. Though in obtaining wealth the rich have gained their purpose, they have sacrificed their peace of mind so that they can no longer enjoy their food or find rest in sleep. To experience the simple pleasures of life is purpose for man. To enjoy their daily bread and to gain satisfaction from their work is God's calling for His people. "There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor."¹ It is the Creator's purpose for His highest creature that he should enjoy life.

That which is most disturbing to the writer of Ecclesiastes is the universality of death. To the rich and poor, wise and fool comes that "one event" that happens to all. Of what value is wealth if it is only to be left behind at death for the children to fight over it? Of what value is wisdom if the wise suffer the same fate as the fools? This is also vanity—if death ends all. But it does not. There is immortality. The body returns to the dust from which it came, but the spirit returns to the God who gave it.² The purpose of man is everlasting. He is immortal. The end of his calling is his return to God in an eternity of fellowship.

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¹Ecclesiastes 2:24.

²ibid., 12:7.

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The seeker concludes his quest and lists his findings in the closing words of his book: "Let us hear the conclusions of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."³ To fear God is to honor, respect, reverence, worship Him. Created in the divine image with a mind, a soul, an individual personality, man satisfies his innermost needs in the worship of his Creator. Of all the "works done under the sun," none is more purposeful for man or more ennobling for his spirit than his worship of God. In the very character of his being he is called to worship.

Man experiences his purpose in his enjoyment of life, in his eternal destiny, in his association with his Creator and in his relationship with his fellows. Having a moral nature he achieves his purpose in his choice of values. Either he will live according to the law written in his soul or he will rebel against it. Purpose for man lies in his following the ethical principles suggested by his conscience and externalized in the Old Covenant decalogue. As he keeps these commandments in regard to his responsibilities toward his fellowmen, he is fulfilling his purpose in living.

The New Testament builds upon these conclusions of Ecclesiastes to develop to maturity the full Christian concept of purpose for man. Christian man is "called unto holiness."⁴ Holiness (*hagiasmos*) means moral purity and is often used in this sense as the moral quality of God. In making holiness the goal of man's calling the New Testament writers are using moral purity in the sense of God-likeness. Hence man's purpose is the sanctification of his character through his consecration of himself to God. In a synonymous phrase—we have been called unto his glory.⁵ The call to holiness in which the person of God is the ultimate in holiness is an expansion of the Old Covenant calling to fear God. The essence of relationship with God is reverence for the qualities of deity.

That the call to holiness is dependent upon a relationship with God is further shown in that the attributes of holiness which man

³*ibid.*, 12:13.

⁴1 Thes. 4:7.

⁵*ibid.*, 2:12.

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should manifest result from the influence of God in him. In the Galatian Epistle these attributes of holiness are called the fruit of the Holy Spirit. The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, honesty, self-control: against these there is no law.⁶ After stating that God has called us to glory and virtue, the second letter of Peter describes this calling as partaking of the divine nature. The letter continues by exhorting Christians to develop in their lives, faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness and love, that they may make their calling sure.⁷ These manifestations of the calling are in essence the fruit of the Spirit. They are the fundamental attitudes which determine the health of our mind and the character of our relationship with our fellowmen. They are further developments of the purpose of man found in Ecclesiastes, that he should enjoy life and keep the commandments.

Building on the old foundation the New Testament reveals that being able to enjoy our daily bread and our work means having those fruits of the Spirit, vital faith, inner peace, self-discipline and thorough honesty in the wellspring of our souls. The New Testament enlarges upon the ancient duty to keep the commandments by showing how love is the fulfillment of the law. Prior to the commandment is the motive. To love one another is the new commandment that supercedes and includes all others. It is the source of the regeneration of society. The Christian is called to be an influence for redemption in the world. He fulfills his purpose by radiating love in his interpersonal relationships and in his influence upon society as a whole. In fulfilling this calling man has a tangible example to follow. Jesus is the incarnation of love; the holiness of God revealed in humanity. "For even hereunto were ye called . . . that ye should follow his steps."⁸

The culmination of the call to holiness is in eternity. God has "called us unto his eternal glory by Christ Jesus."⁹ The hope of His calling is the resurrection unto eternal life—the New Testament doctrine built upon the return of the spirit to God presented

⁶Gal. 5:22-23.

⁷II Pet. 1:1-10.

⁸I Pet. 2:21.

⁹ibid., 5:10.

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in Ecclesiastes. In eternity the redemption from evil will be completed and man's holiness will be perfected.

God's purpose for man is made possible through Christ. As the Savior of man in His life, death and resurrection, he has restored man to fellowship with God. It is in this fellowship that man begins, pursues and fulfills his purpose—that he is inspired to "press toward the mark for the prize of the high calling of God in Christ Jesus."¹⁰

Christian higher Education should have as its purpose the enabling of the student better to fulfill this high calling of God. T. S. Eliot in his *Notes on the Definition of Culture*, states that education in the modern sense has become an abstraction, in that a disintegrated society has assumed only the one systematic measure of education and has estimated the education of its people by the degrees of this standard simply in quantitative terms.¹¹ Christian education should be as integrated as is the Christian doctrine of the purpose of man, as clear in its aims and as applied to all of life's needs as is the Christian Faith.

Knowledge is important for man in achieving his purpose. In varying degrees, depending on individual endowments, man has a capacity for knowledge and an interest in knowledge. Both this capacity and interest should be satisfied if he is to feel he is making his distinctive contribution to society through his work. C. E. M. Joad contends that one of the purposes of education is to aid man in developing all of his potential powers and latent faculties.¹² To leave this capacity unfilled and this interest unchallenged in an individual is not only to waste native endowment, and hence to cheat the world in the loss, but is to leave the individual with regrets and unfulfilled longings. Man cannot enjoy his work in the full sense of the word if he feels disappointed in the station of his labor. How then can he fulfill his purpose?

Other factors being equal there seems to be a growing tendency for those who have received advanced knowledge through higher education to occupy influential rolls in society. Beyond the act that such people are contributing ostensibly to mankind through their knowledge and receive thereby the inner satisfac-

¹⁰Phil. 3:14.

¹¹p. 108.

¹²Eliot, *Notes on the Definition of Culture*, p. 101.

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tion of seeing good in their labor, their position of influence may make possible a more effective manifestation of Christian love among men. Man's call to holiness may have greater influence when man has received the greater knowledge of higher education.

Christianity is essential to higher education as a motivating and integrating force. Something beyond knowledge is needed because knowledge in itself is not power. The ills of our times cannot be healed by a system of instruction. An educated devil is a greater curse for his education, and an educated fool is a mockery to his education. As Lecompte Du Nouy points out in *Human Destiny*, more important even than the fruits of intelligence or the advancement of mankind is the progress of morality.¹³

The accumulations of facts and the development of skills are naked until they are clothed with the Christian sense of values. If the purpose of man is his call of holiness, higher education in itself contributes nothing to this purpose if its knowledge is not permeated with the Christian ethic—the heart of which is love. If the call to holiness includes both the mental health of the individual and his attitudes toward other people—these, of course, being interrelated—higher education is not contributing to the purpose of the individual unless it offers its knowledge in the distinctive Christian spirit which take cognizance of these areas of application. Christianity adds to the knowledge of higher education the element which converts it to wisdom.

The power which Christianity gives to higher education is nothing short of the power of God. Since the core of man's calling is his relationship with God, since the source of his holiness is his worship of the Lord, to relate its knowledge to life and to connect life with God would be the object of a Christian higher education. "The fear of the Lord is the beginning of wisdom." It is the influence of God in the person receiving the knowledge which makes knowledge a power. Making our system of instruction inseparable from the reality of God is shaping our education around the purpose of man at its grass roots.

Christianity accomplishes the sorely needed unification and integration in the diversity of the higher education curriculum

¹³p. 141.

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through its doctrine of the purpose of man. By focusing the facts of all the branches of higher knowledge around the holy, heavenly calling of man, the total educational process will be an integrated experience in the preparation for achieving that calling in its fullest meaning. And since that calling has a heavenly destiny, Christian higher education reaches forth into eternity.

* * * * *

TWO VOCATIONAL FILMSTRIPS NOW READY

After long delay, two of the filmstrips prepared by this Commission and in hurried production by the Society for Visual Education are ready. These are LOOK AT WOMEN'S VOCATIONS, a glimpse of a dozen jobs with notes regarding training and motive, and LOOK AT THE NEGRO, which surveys in broad compass that vocational area. Both are 50-frame 35 mm. filmstrips, which at present may be purchased (including the printed manual) for \$3 from the Commission, or from the SVE, 1345 Diversey St. Chicago 14.

The College Generation of Tomorrow

Basic Considerations in the Christian Nurture of Children

JESSIE DELL CRAWFORD

THE OCTOBER ISSUE of *Perspective*, the Protestant Journal of Christian Opinion, published by students in Princeton University, carries an article entitled, "After Sunday School, What?" written by a junior student majoring in the Politics Department. He begins by stating that there is much talk today about preparation for the role as citizen in the democratic state but asserts "that at least one vital area of the citizen's education has been woefully neglected." This is religion. He writes:

Our systems of formal religious education in the protestant churches are, in a word, utterly inadequate. For most people they consist of nothing more than a brief and generally unrewarding contact with the Sunday school. It seems sacrilegious to say a word against the Sunday schools yet standing alone, apart from any integrated system of religious education they are apt to do more harm than good. Let us take, as an example, the case of Mr. "X", the citizen with the typical Protestant religious education. At the tender age of six, Mr. "X" was bundled off to Sunday school at his parents' church. For five years he went to Sunday school as often as his parents went to church . . .

At the mature age of fifteen Mr. "X" graduated to a youth "fellowship" in which for six years he participated in frequent social gatherings with others of his kind, participated in several "outreach" projects, and received a smattering of instruction in the beliefs of his church. Then he graduated again and

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found himself in the "adults" church. Mr. "X" was not sure why he was going to church but his parents thought he should and somewhere he had absorbed the dictum that "all good people go to church", and the honest conviction that a very good time could sometimes be had there.

Small wonder that with his religious education Mr. "X" is not adequately prepared to help his church be a force for good in his community or in himself. In essence, there was nothing wrong with what he had been taught: but the Sunday school curriculum is hardly sufficient preparation for an active and intelligent role in Christian life. . .

It is interesting and puzzling to delve into our culture in an attempt to ascertain the reasons for these inadequacies. We are traveling through life at such a fast pace that our time for religion is limited to occasional sorties to places of worship to prove to ourselves that we are "good" people. Another point too, might be raised. Remembering the dictum, "strong doctrine makes a strong church" could it not be possible that a lack of proper education has in turn aided in the decline in religious influence? This is not to be taken as an argument for a return to a memorized catechisms but can a man really put his heart into something he does not understand, or have any interest in teaching it to others?

..... If religion is to take its rightful place in our culture religious education must come first. We who are in a position to do something about it cannot fail to accept the challenge.

This young man in his keen discernments has made manifest some of the areas of our concern regarding basic considerations in Christian nurture of children. He is concerned with the world,

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going at such a fast pace, which needs Christian citizens. His parents, "good" people, went to church, but he gives no evidence that they helped him particularly in his Christian education nor that they are active, creative members of the church. He is not cynical about his Sunday school but recognized the inadequacy of what he received. He lays stress on the need of a Christian faith with foundations which will make him "a force for good in his community and in himself."

In this paper on "Basic Considerations in the Christian Nurture of Children" we will select these four areas; the world in which children are living, the children's parents, the children themselves and the children's Christian faith. We will take them in this order from the world in which the children are living up to the children's Christian faith.

1. THE WORLD IN WHICH THE CHILDREN ARE LIVING

Let us consider first the world into which the children have been born and in which they are living. We have just turned the half way of this 20th century which stands in sharp contrast to its beginning. Were this the beginning of a century we question how there could be the joy and anticipation of the years ahead which were present in 1900 when the century was welcomed in. These fifty years have made such rapid scientific strides and so many changes that the children's environment with its influences playing upon them is so very different. One needs but to look at pictures in curriculum of twenty-five years ago, to read some of the extra biblical stories to realize how far they are from the life of children of today, how far they are from approaching many of the every day concrete problems encountered by children today.

Time will not permit us here to give an analysis of the dominant changes and their causes. Rather we will point out some significant and crucial aspects of life and the world environment in which the children are living and growing, and make manifest some of the effects upon life and the development of persons. Such situations and the effects upon the children form a basic consideration in the Christian nurture of children.

In today's world the most talked of thing has changed from the atom to the H. bomb to be set off by the A. bomb. The word

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atom has become an adjective prefixed to all sorts of words to emphasize power influence in these days. It has caused the world to "arm for peace", and therefore to have forbodings of another war. It has caused people to wonder and to fear what will come next from the inventions of the scientists. Nuclear science and speed are considered essential and are molding the outlook and tempo of life. Today the great emphasis is upon man's own power which by its very nature causes man's weakness in things of the spirit within and robs him of the very inward help he needs most. Fear and insecurity have become deep seated and frightening and take away repose and peace. A parent recently said, "I wonder how it would feel to live in times when there were no threats of war or atom bombs, when one had reasonable assurance of work and you felt you could plan for a permanent home and a secure future." Another said: "When they drop the first bomb I want to be right there in the middle of it to get it over and not have to do any more worrying about it."

Insecurity is here and will be here for some time to come, and people, and the children must be helped to learn how to live at peace in this insecurity.

A second aspect deals with that which is made to seem to be most important, to be of greatest worth to individuals. Money stands out in the world, for great emphasis is placed upon the money the individual is to receive without much concern for what is given in return. Money to buy bread and little more for some and for many money to buy things for enjoyment, gadgets to eliminate work. What a person is to buy is determined largely by advertising which tells why it is absolutely essential and necessary for one to spend for this and that. In most cases the motive for this spending is not one's needs nor is the selection a matter of one's taste but is the result of the pressure salesmanship for the profits of the company. Emphasis is on material things which one must have with the thought that things bring happiness, thus destroying the recognition that that of greatest worth is in intangible yet true reality. The children must find again the true values in life that will bring true happiness.

Another emphasis in our world today is on more free time for workers, fewer and fewer working hours, longer week-ends,

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retirement at fifty years of age. How this free time is spent by adults is important for it sets the pattern and standards for the child. Today radio, motion pictures, television and comic strip books provide effortless entertainment which requires little thought either in preparing for the good time or during the good time. There are insufficient play lots for children and those available provide for physical activity alone. With commercial entertainment at one's very door and within one's home, and with homes without attics, or cellars without work benches, or without a room of one's own, imagination of children is posited in commercial false portrayals of life and attitudes which bring discontent and emotional tension rather than in creative activities of one's own initiative with the resultant joy and appreciations.

The meaning of right and wrong to many people has ceased to be understood as of the moral order of the universe because they lack a dynamic faith in God in whom are goodness and righteousness. Right and wrong have become a matter of personal choice, expediency and intention. Truth is not absolute but relative, honesty is not truth in its own right but a matter of policy. In an environment of shifting standards and values children must be helped to learn the true meaning of right and wrong and to have high ideals.

A prevalent present day attitude which has developed is that of individuals expecting more and more to be done for or given to them at no cost in time, money or effort of their own. The government ought, the schools should, the city's business is to give, to provide. Shiftlessness, dependence, lack of responsibility have taken away a self respect and thriftiness, initiative and creativity, which are basic for character and sane living. Many children of today have known nothing but this self-interest and are most definite in their own expectancy and demanding.

Liquor and wine are changing the pattern of the lives of many. One must have them for dinner, for parties. One must have dresses, jewelry, hats, for the cocktail hour. One must use liquor and wine in cooking if one follows the recipes printed in current newspapers. Advertising represents drinking as important, the accepted thing, the smart way, a starter to conversation but does not show that later it may become an escape technique and habit.

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Again the promotion of drinking is not in consideration of man's good, but in the hands of brewing and distilling companies, using most vivid and expert advertising. Children hear and read its praises and come in direct contact with it in their own homes, restaurants or communities. As a result of it, for some children the home becomes an unhappy place, driving the children to themselves or to the streets and robbing them of love, good food and clothing.

Children find it difficult to understand the meaning of the worth and dignity of each person and of their own relationships with others. An inevitable result of war is the promotion of prejudice. Everywhere today problems in human relations loom high and especially problems regarding race and religion. Name calling, labeling people, arbitrary classifications of people with stigmatized groups has taken on serious dimensions. It has become a means of ill treating persons disliked for any reason whatever, politically, socially, religiously. No accurate check is made to be sure a person faithfully supports the tenets of the group to which he is assigned, nor may the very tenets be known, the important thing in name calling is to consign the person to a group whose name is odious or harmful.

Children see on every hand in actual living in their communities, in their motion pictures, comic books, newspapers, disregard of life. Murders of all kinds, suicides are taking place in appalling numbers. Such are easy solutions to hate, to jealousy, annoyances, lack of personal control as well as results of neurotic conditions.

The wider world in the children's environment also presents a conflict to them. It is one world when in fifteen minutes they listen to broadcasts of current happenings in a dozen countries. A typhoon with great loss of life is reported and immediately they help in sending aid. Airplane travel makes possible vacations in other countries. A few children talk of "going to see places where my daddy was when he was a soldier." Fifty-two students in the University of Virginia own their own private planes. Schools as well as churches have developed in children a concern for people in war devastated areas and have given children opportunities to do many things for these people. The work of the churches in

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carrying the gospel through missionary endeavor has taken on greater meaning in the growing sense of one world.

But while all this is helping the children, they are baffled by other conditions. They hear about another war and daddy will go to fight again and carry H. bombs. They get afraid lest the enemies will bomb and kill us. They wonder about the people and children whom we will kill. In the one world idea they are taught to love everyone, but they discover that prejudice and self-esteem, desire for power and one's own gain, are really dividing the world. They discover that our own country while carrying on the Marshall plan is more mindful of its own power, its own gain. The baffling problem cannot be ignored. Does the Christian law of love and sacrifice have anything to do with relations between countries?

There are some positive notes in the schools, the churches, the institutions serving children such as museums, libraries, 4-H clubs. Greater stress is being laid by some educators for development of ideals and moral standards in children. Schools are feeling their responsibility to do some constructive help. One suburban town placed one thousand dollars in this year's school budget to bring a specialist, an anthropologist to work with selected teachers in helping them study the problems in human relations in their own town and among their own school children, and to plan ways in which emphases may be included in their school curriculum. Opportunities for help in creative hobbies are given by schools, museums, and clubs. Through public libraries and some schools children are encouraged and stimulated to read for enjoyment and cultural values. Publishers state that more children's books were purchased in 1949 than in previous years.

We know well the earnest efforts continually made by churches. We are not minimizing what is being done. We are recognizing that the environment in which children are living today is such that we must give greater concern to what it is teaching children and how it is affecting them. Churches must find new ways of strengthening and enlarging their work within the community as well as within themselves.

2. THE PARENTS OF THE CHILDREN

One of the very most important considerations in the Chris-

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tain nurture of children is the home. No other influence bears as much power in early childhood as the parents and the home they make, for it is there that the new born baby finds life with others and has life interpreted to him and he responding begins his growth in attitudes, emotional expressions and habits, and ways of thinking and feeling.

Therefore we are deeply concerned with what the parents (grandparents if they are in the home) believe and do. Is their faith in God and Jesus Christ a nominal acceptance of the fact of them or is the parent's faith such that guides their own lives with trust which gives hope and security? Do the parents feel that the world is against them or do they have that sense of at-homeness in the universe because of their faith in God and find God working in the laws of the universe and of life? Is their outreach to others dependent upon outside stimulation of special drives, offerings, seasons or does their Christian faith lead them to so love others that giving is a constant concern for them, kindly words and deeds are for neighbors, joy and anticipation have place in life because attention is not centered on one's own limitations and hardships? Are material things the most important or is life in tune with the higher values of life? These and many others set the atmosphere of the home and form indirect learnings which become basic. These also determine how children learn to know God and Jesus and what they mean, what "saying their prayers" at night or grace at table mean.

Much of the children's life comes or should come under interpretation by parents because more of life centers in the home or is brought home. Children question the how, what, when and why of all phases of life. Commonplace events offer opportunities for interpretation. What do the children see when the storm sweeps across the valley and they cannot play out doors? What do they think when they note the fineness of pattern on a tiny insect? What does the death of a kitten mean to them? How do the children feel toward the playmate who drops and breaks the doll? How parents react to situations and how the children are helped to interpret these and the countless everyday happenings is most important in their Christian nurture or may be very destructive to their Christian growth.

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It is easy for us to set forth the importance of the home and the parents, and to consider the home of our hopes where love is the basis and God is the center, where the child's filial love leads him to reach out to that Greater One whom father and mother reverence. But when we consider the parents and the homes today we come to reasons why the home is such a very great concern in the Christian nature of children, and why the church must be more outreaching to children from these non-Christian homes.

Let us consider the parents of our children that we may make manifest some of the causes of the weakness of the homes of today and the inherent problems for children. These parents were babies of the first world war and of inflation. Many of them grew up under the influence of a psychology which was interpreted as a hands off policy. Their parents were not to caress them much nor express too much affection lest the little child's personality be thwarted. Grandparents were not permitted the least indulgence. Ideals and moral standards were set aside that the child might find his own answers, hold them tentatively for they might change as he grew. A parent objected to a publisher because a book contained a picture of children kneeling and praying to God, because she would have her children find God for themselves and so the publisher deleted the picture from the book. Many of these parents when children, grew up with no verities, no more-than-human values, no sureness of faith on which they could posit their lives and so became bewildered.

The church had limited opportunity for influence when these parents were children. Many of them went to Sunday School only when it was convenient or someone would take them, but they dropped out or "graduated" by the time they went to high school. They rarely went to church. In fact their parents didn't go much and said they would not force the children to go. It was up to them. An article in *The Christian Century* "Why Aren't They Like us" portrays this in more detail; the emptiness of a home where religion and the church had less and less place and social aggression and material standards had more and more place with the resulting sad effects upon the growing children. The efforts of the church for this family were feeble and gradually subsided.

After the first world war these little children grew up in the

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glamor and power of inflation with much material goods. Happiness was in the possession of things. Then they were frightened with the depression, the loss of things and no outlook for their future. The disillusionment that war had not achieved its ends, that life was bitterly hard without work and money and things made the young people cynical and careless. Then they found themselves hurled into another war. Hastily they married, clinging to a security in highly emotional attachments and hopes.

War brides often with an infant child followed the enlisted fathers from camp to camp living nearby in whatever room might be found. As the men went overseas the young mothers and their children went home to live till their husbands returned to them. Mothers went to work and grandmas cared for some children and others became "door key" children with the key strung around their necks, going home to eat a cold lunch in an empty home and playing on the streets or going to the movies every day till mother returned to get a hasty dinner from tin cans. When fathers returned from service housing shortage compelled the little families to live with the parents one one, or in one or two rooms in a house where others were doing the same, sharing kitchens and bathrooms. Some fathers returning home are spending several years in high school or college and therefore living has been reduced to smallest quarters and often the mothers are working. A few others have been more fortunate with housing. The erection of the little four room houses has given an impetus to the purpose of a home of one's own. But very many of the parents of the children of today never knew as children nor will know as parents much of happy, close-knit home life.

Many marriages have not withstood the problems of war mating. Husbands and wives, without strong moral values became faithless to each other during separation. Beginning a home and a family when what should have been its true beginnings were so different and insecure, was not easy especially when basic values of life are missing. Causes too numerous to list here have contributed to breaking rather than making the home till we have the terrible rate of at least one in five marriages ending in court beside the large number in separation. Under these influences children are growing up.

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Parents of our children reflect the difficult course their lives have travelled. The fault is not theirs—education, the church, war, share in the blame. Our great concern is threefold: the parents lack of a dynamic faith to share with their children, the misinterpretation of life which children receive in the home, the lack of an active participation of parents in the church.

There is little hope for bettering the first two of these concerns until the third is in process. When one reads the bi-monthly issue of *Exchange* published by the Metropolitan School Study Council one reads under the caption: *Schools help Parents*, and *Parents help Schools*, items pointing out varying ways (Other than P.T.A.'s) different schools and parents are working together for the good of the children and the parents. It represents the school's concern for the children which must reach to the parent, and also the parents' concern for the children which demands that they lend their support to the schools. Active relationship between parents and the church is even more essential for religious life of parents and children. But if parents are members of the church then their participation should be not one of cooperation with the church as of an organization apart from them like the public school, but their participation should be of creative initiative for they are the church.

Some churches are making excellent efforts in work with parents but too often it becomes a matter of a church school and parents' conference and the church school teachers' visits with the resulting problem of the teachers feeling the lack of time and their own inadequacy. Some denominations are preparing curriculum for the church and home, but how to make this curriculum work effectively in the many varied types of churches and communities and homes needs much study. How to reach the unchurched parents now engrossed in the materialism and speed of the world is a difficult problem. Our concern for parents is twofold: for them in their own right as persons as well as in their responsibilities as parents.

Much of our concern regarding parents applies also to the teachers and leaders of children in the Church School. Many of these are young; students in high school or out of high school. Following a recent conference for the Church School teachers in

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a local church, two high school juniors faced the speaker. "We see what you mean but we don't know much about God and prayer ourselves. We can't teach like that. We've never thought much about God. We know he really is, but he doesn't mean much to us. Won't you help us? We teach juniors." Many of the teachers are of the same generation as the parents and therefore much like them. A keen, well educated young woman in her thirties made this significant observation: "Did you ever think of Church School without knowing *what* he really believes and therefore teaches? I came to this town four years ago. No one knew me but immediately I was asked to teach. I've taught for three years. Not once has the pastor or the Church School superintendent ever called on me or talked with me about what I'm really teaching. Is that all they care about what their children are taught?" She was not intimating that teachers should be asked to assent to a catechism or a definite statement of faith. She was recognizing with a fearfulness the importance of what religion meant to the teacher in relation to what the children were learning. She was recognizing also her own limitations in relation to something she considered very important for she went on saying she had never studied about how to teach. Now after three years she has resigned. Many of the teachers are middle aged women. Some have taught for years. They are of a generation far different from the children and often fail to understand children of today. Yet there are countless teachers whose deep faith and devotion mean much.

Thus we may raise questions concerning the Church School teachers and leaders of our children. What is the meaning and vitality of the Christian faith of these? Does this faith interpret life for themselves? What have they to share with their pupils? How do they understand the children? Perhaps in recent years we have placed foremost the techniques of teaching without sufficient recognition of how to help teachers grow in a dynamic faith which they will communicate and interpret to their pupils both indirectly and directly.

3. THE CHILDREN

Let us turn our attention now to the children themselves. We will not dwell on the general processes of growth and development to which we have so often given consideration, nor to individual

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differences in the rate and abilities of growth. We today must consider especially the individual children as they are growing and developing in their homes, schools and communities. These children are in homes of wealth and poverty, of culture and ignorance, of American traditions and foreign heritage, of thrift and waste, of indulgence and lack of care, of love and strife, of unity and separation. These children are living in cities, suburbs, towns and country with all the wide varieties of environment in each. Most of these children are attending school but some are not and some for very short times, but how and what they are learning varies almost as much as homes and communities differ. These three forces: the home, community and school have influence and are influencing the real child for whom we plan; how he grows in his way of action, in his learnings, in his likings and dislikings, in his thinkings, in his standards of right and wrong, in his ideals, in his life with others, in his life with God.

It has been customary for us to say, and to plan our practice on it, that the child's beginnings of religion are based on filial love, his response to nature, his direct teaching and social relationships. For many children today some of these do not exist as we like to think of them. Some of these hold such conflicting meanings that they confuse rather than help the children.

We read in our books on Christian Education of the normal, gradual development of the child's knowledge and relation to God and of what it means to him at two years, four years, six years, and ten, as though this is the usual development of children and is to be expected of all children whom we teach.

We raise the question today whether we are quite as sure as to the way some of this religious development of children does proceed. It is so easy to think of homes with parents carefully nurturing their children in Christian love and Christian living in communities considered "good" and then assume that the children in our Church Schools are all like this. But children of such conditions are not the majority today. There are the hundreds of thousands of children living in the city streets and tenements, in coal mining and steel mill areas, in isolated, rural districts, in great areas of agricultural wealth and poverty. There are hundreds of thousands of children living in homes, often externally good,

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but internally bad, without faith, condemning God, homes with low ideals, friction, jealousies, homes broken and morally wrong. Some of these conditions affect so very many children, destroying what we have grown accustomed to consider essentials for normal religious growth.

Thus we raise such questions concerning children from non-Christian homes and concerning children not attending Church Schools: What does God really mean to these children when they are six years old, or ten or twelve? What are their own standards of right and wrong? What is their own outlook on life?

We need new studies to help us understand just how children with such varying early experiences are growing through their social relationships today and how these are influencing the bases for religion and the beginnings of religion of children.

We need to know more of the process of change from these negative and false early outlooks upon a way of life which may become so strong because they are of early learnings. Truly one cannot teach in the same way a group of ten year olds who have been in Church School since they were five or six and live in homes striving to be Christian, the same as we do ten year olds who have entered Church School at eight or nine and whose learnings are those of homes without a thought of religion and of community environments strong in negative influences.

Yet we have been trying to do this very thing and using teachers with little training. We have graded Church Schools because we group children according to age or school grade and probably that is the best plan for in general abilities and interests the children are within a close enough span of development that they can work together easily and happily. But these children are far from being closely graded according to their religious growth and development. This then posites another fact, Christian nature must take greater cognizance that we cannot assume that children in the same class or the same age groups in a church are having similar religious experiences either in Church School or out. This points to the next step in this consideration. Curricula are planned and written for all children everywhere as though they are alike and as though they all have been growing up in Christian faith. Basic knowledges and experiences for religious growth must be

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planned and provided but how the children are to be helped through these enters into the question.

This consideration of children as individual children bearin the effects of the experiences in the world of today in relation to their Christian nuture is of great import. It is not a simple problem as has been shown, and the answers through thorough new studies will not be forthcoming soon enough to meet an immediate need but we must face this problem now and give it more careful consideration. We need to find ways in which the Church can reach out and mother these children denied of God and love.

Children today are confused, perplexed and baffled with all the conflicting things of life which seem to contradict themselves. Things are much more troublesome to children when they are taught religious standards and ideals which often seem to them to have less popularity and less rank than common current practices. Children need much help therefore in learning to think as clearly and deeply in religious and ethical problems as they do in questions in school, for how these conflicts are faced and resolved by the children will make much difference in their own religious faith and outlook on iife.

Children early need to learn to see two sides in the everyday happenings which often cause quarrels, harsh words, retaliation, fighting, for therein they are beginning to understand the way of loving one's neighbor, of standing for the right, of giving up something and of sacrifice. They need to think honestly and objectively, placing themselves in the other person's place and in his situation.

Little children grow up hearing words spoken and discovering meanings for these words. The final meanings a little child gains is very simple but as he grows he should be developing concepts which will have richer and richer meanings. There are many words used so often and freely and without much interpretation that they become very trite and inadequate. *Giving* may mean nothing more than making, providing, buying a gift for someone they are led to love or for whom they are at the time sorry and *thankfulness* may mean simply a feeling of happiness for what one has and saying "thank you" for it. Words which express pos-

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sible rich experiences need conscious, deep thinking as well as enlarging opportunities to enrich the concepts.

A wise man once said "Life has meaning: to find that meaning is my meat and drink." Life has meaning and a basic concern is that children shall find meaning. Children do not set out as mature philosophers to find the meaning of life. Rather it is for parents and teachers to help lead them to discover meanings and help them to put things together in their everyday living. This is more than just objective fact about material things and everyday happenings. It is helping the children to think, to discern truth and to find the relevance of things.

Children need answers to life's questions: death, immortality, tragedy, suffering; answers which must help them gain meaning. It is important that children find Christian meaning in their relations to others. Their enlarging world of people is not just a world of individuals who need food, clothes, homes, work or who live and play though perhaps in different ways. Their enlarging world of people of which they are a part offers the opportunity to carry out God's will in companionship; and to be co-workers with God. This concerns them for their relationships in home, play and school as well as in larger outreaches. It concerns them as they are confronted with social problems or issues of prejudice, injustice, people's needs in housing, food, clothing, and with confronting others with Christian Gospel. Children need to be finding that all this is part of the pattern of their loving God and their neighbors and also of God's outreaching love for them and all mankind. This is part of their identification of themselves with ongoing Christianity.

Finding meaning in the universe is of great importance. Children question. They wonder. Wonder is often one of the strong sources of religious growth. J. Arthur Thompson points out the mainsprings of wonder about the world of nature: abundance of power, abundance of life, immensities, manifoldness or variety, intricacy, pervading order, interrelations, universal flux, persistence and change, drama of animal life, adaptations, progress. Much of this children sense. Much of it may be interpreted in science in school. But our concern is that children will learn that all is not explained by science; that the greatest, the how and the

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why, are things of the spirit. God created the heavens and earth and man, and breathed into man his spirit. So much for children rests upon finding meaning in this creation; that these "imaginings of wonder" as Thompson calls them are not just of the nature of the universe but rather manifestations of God. But all phases of the physical universe do not appear to be friendly. There are floods, landslides, volcanic eruptions, hurricanes which bring death to people and destruction to their property. Children need to have explication of scientific interpretation of the universe and the larger, comprehensive one of Christian meaning. Finding meaning in the universe helps to give children that feeling of at-homeness, of living in a universe which is with them, of a universe which is the expression of God and his laws.

Aesthetic values lead toward religious values. Thus appreciation of beauty may lead children beyond emotional enjoyment. In finding meanings they can sense the relation of beauty and the nature of the universe.

Just how children put together their understanding, appreciations, inner experiences and insights so that they begin to form a pattern with unity and purpose for their daily living, is not too well known. This is of great importance and when it is the out-growth of their Christian nurture, may give them the help they need for living in the world today.

4. THE CHILDREN'S CHRISTIAN FAITH

As we turn to the consideration of the children's Christian faith we must raise the question: what of the countless children living in cities and country unreached by the church and her church schools; of the hundreds of thousands of children and their parents living in new communities which have grown from a few hundred people to tens of thousands in two, three or four years where the finest of Christian leadership is needed in building the church into the lives of these communities and yet where so very little is being done and that little often under immature leadership.

Children's Christian faith is the fundamental consideration in the Christian nuture of children. The theology of children does not include all the detailed aspects studied in systematic theology, but deals with the simple fundamentals of the Christian faith. The basic consideration is that children may be nurtured in the Christian

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faith in such ways that they may grow in living which has such religious faith in God and in Jesus Christ as will give them life with richness and meaning that they will respond to the gospel as they are confronted with it and try to live personally and with others according to God's will.

Many adults in the world today sadly evidence in their bewildered and uncertain lives that they have little faith or such as they have lacks reality, vitality and meaning. Our concern is that children may have such a sense of the reality of God and of his love for them that they will love Him and will seek fellowship with Him. They will find the answers to their many wonderings, thinkings and questionings concerning the universe not in bare statements of facts nor in a trite verbalism of a word *God* but in a growing awe and reverence of the greatness and mightiness of God who creates and continues creating and guiding a universe of beauty, grandeur, strength and power, a universe in which they may feel a relationship and at-homeness. In answer to other wonderings, thinkings, and questionings about right and wrong, justice and injustice, worth and worthlessness, truth and falsehood, children will find insights into the righteousness of God and how His world rests upon rightness and law and will know that those who do God's will will have His moral laws to support and help them.

Children have other wonderings, thinkings and questionings which are not easy to answer for they are concerned with things which to the children may not seem to fit in or be right: death, suffering, tragedy, and wrong triumphing. These are important and afford opportunities for the children to see them not alone and apart but in relation to larger issues.

As adults need to know God and look up to Him and have peace and security within that they look out to the daily tasks and into the world with its pressures and insecurity, so the children need to have a growing personal relation with God which has richness of meaning. Their growing faith should not be one just of words, ideas and concepts of God which adults feel are adequate descriptions of God. As Calhoun says, "Words may point to God but cannot make him known." Children need to learn that God reveals himself and that they should expect it for themselves.

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It is of greatest importance that children have a feeling of the reality of God, an awareness of their lives lived with God in a closeness which gives meaning to life. Such reality gives children inward springs to help to live better, more easily and more richly. They need this for life today and it will mean better living throughout life. To set forth an inwardness of religion for children is not to make religion subjective and the child introspective; nor is it to expect mature experiences. Rather it is to recognize that religion is based on a personal relation of God and man: of the outreaching love of God for man and man's responding love, and that through this very real relationship and through meanings in their everyday living children do find inward sources to help them.

Children need help to live better. They are growing up, finding that there is right and wrong, truth and untruth. They learn what is right and good, but they do not always do them. Like Paul, even when they know they should not, yet they do wrong, they see wrong about them and hear wrong praised. They need strength from God to help them more often to do the right, and to speak the truth. They also as they recognize their own wrong doing should realize that they need forgiveness and can have it from God. When children have a reality for God, God who is loving, outreaching to them, seeking to reveal himself, the children's recognition of their own wrong which is sin, is not an unhealthy morbid guilt complex but a human thing for which forgiveness is offered by God. And more, through forgiveness they find that they have again their happy loving relationship with God and know God will help them in desiring and trying to do the right. Thus they are learning the relation between morality and religion and the meaning of doing God's will.

Reality of God will help the children to live more easily. Children feel the stress and strain of living reflected from the adults about them and in their own social contacts and from their outlook on world events. Fear and dread and insecurity are inevitably theirs unless they have the source for strength. They can begin to have courage and power to stand, sometimes alone for what they know is right, sometimes to be teased for it and called names and not to retaliate. Thus they may find strength for their daily

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living. Without too much fear but with love and security they will be joyous and go about their living more easily.

The inward resources help children to live more richly. With a feeling of security and not of fear, with a growing sense of God's relation to the universe and all of life, children have a feeling of well being. Life can have height and depth which means hope and ideals. They can look out above the commonplace and have finer appreciations and realize deeper meanings.

The sense of the reality of God is felt and realized in many ways. Prayer and worship are natural, sometimes at definite times and sometimes spontaneous. During the day as they discover God's revelations to them, in the feeling of belonging to God, of their right actions as doing the will of God, in their appreciations of beauty, in their wonder, in their participation in loving giving in which they have a real concern, at various times throughout their day, children may have the awareness of God in a very real and meaningful way.

Children's understanding of God and their love and trust of Him grows together with acquaintance with and love of Jesus. Very early children may learn about the baby Jesus and of how Jesus loves the little children. They learn to know Jesus through stories of his life. But our concern is that children grow in a love for Jesus whose very life, how he lived courageously as well as what he said, has meaning not just concerning Jesus but meaning which reveals God and God's will for man and man's life with God and for God. Jesus through His outreaching love and concern for man's everyday needs, for the way man should live with his neighbors, for the motives, ideals and thoughts man should have, for the way man should love God and pray to him, manifests for children what God is like and what God expects of them. Jesus through His death and resurrection reveals to the children God's way of salvation, the way of love and complete surrender to God's will, through Jesus Christ.

Because Jesus' life makes evident and interprets the wholeness of life when lived with God, the stories called "miracles," have a place and may add meaning. Because Jesus' life consummated in his life giving death and resurrection, calls for man to believe in it, some children may seek to follow and be ready to

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make their own commitments. Thus through Jesus children should be confronted with the gospel and the choice of that gospel should bring them to recognize their need of God's forgiving love and to help them to cooperate with God and to live a fuller life of happy loving meaning. The children's own relationships in their homes, with playmates, in wider fields should find interpretation and expression of seeking to be brothers, loving God and their neighbors as themselves.

Because the church is the body of Christ, an essential consideration is the child's relationship in the church. A college student toward the close of a course in Fundamentals of the Christian Faith said, "I'm going to join the church when I go home. I must for I'm a Christian and I must line myself with other Christians to help carry on the gospel, and I'll need the fellowship with them."

We do not want the children to grow into youth, to be twenty before they discover a dynamic meaning of the church. As children are growing through their Christian nurture, they recognize that others, the young people, the grown ups are also seeking to do God's will. Children can find meaning in the assembling of believers for worship and for learning the gospel. That the children may grow up with a sense of a real relationship with these others, who are Christians, the church, is important. So many children are sent or go alone or with other children to Church School, but they meet in rooms with other children and the teachers. Sometimes when they are small they are introduced to the church building with its beautiful windows, its organ, the large Bible and they learn that the people come here to "church" and they become friends with the minister and janitor. Of great import is it that the children may find that the church is not just a building nor a meeting of people worshipping on Sunday morning, but that the church is man's love of God working with God to make manifest the gospel of Jesus Christ to all people, that the people of all the world may be one in some of the social economic problems of to-day, in their own communities, on out into the world they should find these as concerns of the church also.

Learning about ecumenical conferences of the World Council

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of Churches and of the World Council of Christian Education may arouse in children wonder and joy. As they see Christians from lands around the world which they know so well from school, as they learn that their own church is one of the branches in the World Council of Churches, that someone from their church is going to the Convention of the World Council of Christian Education in Toronto: these will help them to begin to realize that they and their church are part of the church of Christ in all the world. They need to participate in enterprises of these World Councils that they may have that sense of belonging and therefore responsibility.

Toynbee has said that one thing for which the present age will be noted is that it marks the beginning of a universal Society. Latourette writes of the "emergence of a world Christian community." One of the greatest movements the world has experienced is taking form and already making an impress. A thing of such vast reach and implications cannot be overlooked in a serious study of Christian nurture of children. The children today must be drawn into this world community, take their places and do their part in building it. It must not be for them like the college student to awaken that they have been living blindly through years when great things have been happening. Here is thrilling, pioneering Christian adventure going on all through the world and the children need to be taking their part in it now. How they are led in this may help answer the conflict which is theirs as they see other elements disturbing and disrupting the movement toward one world.

All this points to one central consideration: that the children in their Christian nurturing grow up with a faith in God and Jesus Christ that will give them inner resources for living and which may be so meaningful as to interpret to them the universe, the causes of problems between themselves and their playmates, and peoples of the world, and also the need of the gospel for all the world. Such beginning and growing Christian faith of children can help them draw all life together as a whole and have those foundations which will help them to live better, more easily and more richly in the fast moving world of today. This is what we

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wish for all children in our troubled world today. The *how* is in the church.

Since this paper was written a new pamphlet on Children's Work has just come from the Westminster Press. The question Ralph Norman Mould raises at the end of his pamphlet runs throughout this paper.

It is still an open question whether the Church has the mind, imagination, and sense of responsibility to break from routine ideas and efforts and do something really significant in the Christian training of boys and girls.

We must answer. The answer begins with the confession that we have hardly glimpsed the possibilities of Christian work with boys and girls.

We can help bring in the Kingdom if we heed the words once spoken by God to the people at Horeb: "Ye have dwelt long enough on this mount; turn you, and take your journey." *

**Marching Days in Children's Work*, Ralph Norman Mould.

